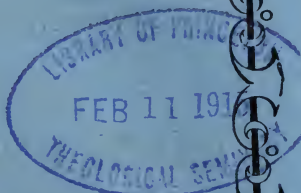




the

THE  
**English**  
**Presbyterian Messenger.**

**CONTENTS.**

	Page		Page
<b>ORIGINAL PAPERS—</b>		<b>CORRESPONDENCE—</b>	
The Reformation in its Presbyterian Aspect	33	Presbyterian Educational Institutes	55
The Missionary Conference at Liverpool	38	Congregational Psalmody	56
		A Letter From Charlie Boddie	57
<b>GRAPHY—</b>		<b>PRESBYTERIAN CHURCH IN ENGLAND—</b>	
The Rev. Gilbert Rule, M.D.	43	Home Mission	58
<b>NOTES FROM NEW PUBLICATIONS—</b>		Collections and Donations	59
Death of Death	46	<b>PRESBYTERIES' PROCEEDINGS—</b>	
God's Song of Thanksgiving	47	Presbytery of London	59
Living and Glory	48	Presbytery of Berwick	60
Applications of Scripture	50	Presbytery of Lancashire	60
Centenary of the Scottish Reformation	51	Presbytery of Newcastle	60
<b>MISCELLANEOUS PAPERS—</b>		<b>INTELLIGENCE—</b>	
The Revivals	52	Morpeth	61
<b>NOTICES OF BOOKS—</b>		Trinity Church, Newcastle-upon-Tyne	62
The Penitent's Prayer	54	Regent Square Church, London	62
From Death to Life	54	Bolton, Re-opening Services	62
British and Foreign Evangelical Review	54	Long Framlington	63
The Quarterly Journal of Prophecy	54	Re-opening of the Presbyterian Church, Halt-	
Tweed and Don; or, Recollections and Re-		whistle	63
lections of an Angler for the last Fifty		<b>OBITUARY—</b>	
Years	55	Mr. James Lachlison	63
Plain Paths for Youthful Runners	55	Proposals for the Publication of Original	
The Children's Church at Home; or, Family		Writings of Scottish Reformers	64
Services for the Lord's Day	55		
"All Things New"	55		
"Old Jonathan"	55		

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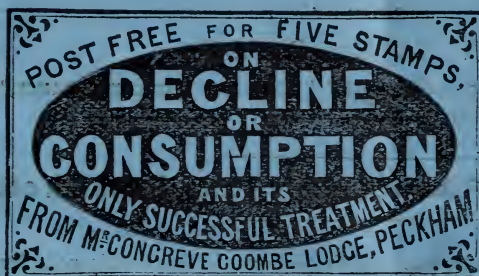
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## Original Papers.

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### THE REFORMATION IN ITS PRESBYTERIAN ASPECT.

BY THE REV. DAVID KING, LL.D.\*

I HAVE been requested to view the occasion of our meeting in its relation to Presbytery. Under some aspects this topic is not altogether agreeable. Had I been solicited to express my favourable sentiments of Christian friends in the Established Episcopal Church, or in the Methodist Connexion, or in the Congregational Union, I might have responded to the call with unreserved and heartfelt satisfaction.

But next to the egotism of speaking about one's-self, is that of speaking about one's sect, and as a Presbyterian, I feel as if there were somewhat of this indelicacy in now obtruding and commending Presbytery.

Yet this subject is infallibly raised by the circumstances. It is so in Scotland; and the exposition of it is not less needed, but is rather more needful in England. If the facts are not here explained, they are liable to be misapprehended, and my whole attempt in the following brief address will be to obviate some local misapprehensions. Surely this measure of advocacy is allowable and inoffensive.

Presbytery, though once powerful in England, and still numbering many churches, is now comparatively enfeebled and shrivelled. And hence, many judging of all time by the present, and of all space by the Southern division of Great Britain, are apt to suppose that we are an isolated few, and resemble somewhat the frog beside the ox, in the fable, striving to dilate ourselves into rival consequence. But wherever our comparative deficiency may lie, it is not in numbers or extension. Visits to Scotland are now favourite pleasure trips with English tourists: and there they may see Presbyterianism almost universally prevalent. Some minor bodies are highly estimable in character, and in their moral influence are extensively useful; but numerically they are inconsiderable.

If we pass over to France, the Protestantism of that country has been identified with Presbytery. A vigorous Protestant church—one of the greatest churches of the Reformation—long flourished there, and the remains of it left by exterminating persecution are still a principal check to Papal intolerance, and a principal hope of Gallican improvement.

The Protestant Swiss Cantons are Presbyterian. The Waldenses among the Piedmontese mountains, who rendered such service to pure religion during the dark ages, are Presbyterian. The like statement is applicable to Holland, and to many sections of the European continent.

If we cross the Atlantic, the new world gives largely its suffrages for the same system. In the United States the Baptists and Methodists are in

\* Read at a Public Meeting, held in Freemasons' Hall, London, Dec. 20th, 1860.

excess of Presbyterians ; but the Presbyterians are far more in excess of Episcopalians and other bodies. Dr. Baird represents the Presbyterian Churches, strictly so called, and exclusive of many essentially Presbyterian, though not so named, as amounting to 8,116, with a membership of 716,000, and superintending three and a-half millions of population.\*

The Presbyterians are numerous in Canada, and they predominate in Nova Scotia.† How many are there besides, in Ireland, Australia, New Brunswick, and other regions of the earth ! I cannot but feel, then, that the cause I bring before you is gigantic in its diffusion. If I paled in the exhibition of it before existing discouragements, the chronicles of England would furnish a corrective, and thousands of its mighty dead would rebuke my pusillanimity. Or if the dead may not speak, if no regard be allowed to Westminster assemblies of eminent divines,—if the present be held decisive of itself, and I be charged with exalting Presbytery in the scene of its decline, if not stumbling on its ashes—then a sister country, and foreign nations, and opposite hemispheres will come to my support. This meeting is great in itself. Regard it as representative, and even this world-city, nay, this whole England, could not accommodate the constituency. And I am inspired by the intelligence, and learning, and devotedness of many millions inhabiting many lands, and speaking many languages, while I commend the unimposing, but simple, spiritual, and, as we believe, scriptural framework of a Presbyterian Christianity.

Another misapprehension to which people here are liable is, that Presbytery is a very peculiar and extreme system, and that every Episcopalian, in virtue of being such, must look upon it as the very antipodes of Episcopacy. If you identify Episcopacy with apostolical succession, and, consequently, avow sisterhood with Rome, through which that succession is derived, and pay homage to the relation by introducing into a Protestant church as much Romanism in doctrine and ritual as English feeling will tolerate, or even pronounce to be intolerable ; then I confess that such administration is antagonistic to Presbyterianism. But if you speak of the founders of the English Church, and the great and good men who in divers ages have adorned its communion, it will be found that their solemn and declared conclusions bring many of them into proximity, and even relation, to ourselves. It can give no umbrage to any Episcopal friends that I adduce their own authorities against an extreme denominationalism, and in behalf of closer affinity with us than many suppose to exist.

Bishop Burnet informs us that there were many learned and pious divines in the beginning of Queen Elizabeth's reign, who, being driven beyond sea, had observed the new models set up in Geneva, and other places, and these thought that such a platform might be an effectual way of keeping out disorders. But the queen, perceiving that if the concerns of religion came into popular hands there would be a power set up distinct from hers, over which she could have no authority, resolved to maintain the ancient government of the church.‡ Nothing then but the preference of the crown for prelates and prelacy, after its own sort, prevented a very considerable modification of Episcopal peculiarities and closer assimilation between Geneva and London.

Mark the constituents of Presbytery. Our churches are individually superintended by ministers and elders—by ministers who preach, and elders who do not preach. The value of such an eldership is fully acknowledged

\* Religion in America, p. 530. New York, 1856.

† Lippincott's Gazetteer. Article, Nova Scotia.

‡ History of the Reformation. Second Part. Preface.



in constitutional documents of the English church. Indeed, the same convocation which passed the Thirty-nine Articles, sanctioned a catechism, drawn up by the Rev. Dean Nowell, in which the maintenance of discipline by a ruling eldership is unequivocally advocated :\* and powerful and commendable attempts have been made in recent times to revive this order of labourers. Our ministers and elders are chosen by the churches. What person disputes that this was the uniform usage of the earlier centuries ?

Our ministers and elders are grouped into Presbyteries, presided over by a moderator. And who that has looked into Church history is not aware that a host of Episcopal writers acknowledge this to be the original of Episcopacy, and avow all besides to be conventional and unauthoritative. Bishop Burnet speaks of Jerome, in the fourth century, as maintaining "that all things were at first governed in the Church by the common advice of presbyters, and that bishops were above presbyters, not by divine appointment, but by ecclesiastical usage.† Archbishop Whately specifies among the points which discriminate the actual from the ancient Church, the modern bishop ruling more than one society. He tells us, "a church and a diocese seem to have been for a considerable time co-extensive and identical." According to such testimonies, which might be indefinitely multiplied, the ancient bishop was the minister of a single church. And it was in later ages the ministers of influential towns acquired and retained a presidency over their brethren, which passed into prelacy.

Let us turn from learned authors to common life, and bethink ourselves how events proceed in the every-day usages of a Christian community. We have many excellent Episcopalians and Congregationalists in general religious societies. And how are these societies directed ? Committees are formed to transact the business. In these committees are some who plead the cause in public, while others restrict themselves to the work of superintendence. At the head of all is a metropolitan board, to which provincial committees send both members and money. This is not a rigorous and overbearing Presbyterianism, which I disavow : but it has all the substance of such Presbytery as I care to defend. There is here an essential similarity to our procedure, a vast amount of work done, exactly as we in official action would do it. With such acknowledgments of our principles, and such concrete exemplifications of them by very many of the most erudite and pious of various communions, we deprecate the evil of exaggerating differences, and of obscuring by adventitious ultraisms the essential and assimilating features of Protestant Christendom. Should it be urged that Presbyterians have paid compliments to other churches, as well as they to Presbytery, I am content that our friends avenge themselves by such reprisals. Knock a corner off here, and a corner off there, provided the removal of secondary and superinduced angles assimilate the crystals and the nearing of polished sides, and the harmony of their mingling hues presage the fusion of all into one goodly crystalline mass,—bright as the heavens, with a heaven derived, heaven embodied, and heaven identifying splendour.

Another impression liable to be adopted here is, that Presbytery is almost equivalent to quarrelling—that we seek the perfection of sects in the multiplication of them, and aim to do execution in society by bursting like bombshells, and scattering in fragments. I dare not, in candour, repudiate this objection as unqualifiedly as the others. Episcopacy has certain advantages

\* Noelli Catechismus, contained in the Enchiridion of Bishop Randolph.

† Observations on the first and second of the Canons, commonly ascribed to the Holy Apostles, p. 7. Glasgow, 1673.

on the side of coherence. In the absence of courts, it wants those embittered debates which issue in dismemberments. It is hard, too, for a bishop to secede. And if none secede, none can be installed. No bishops can be ordained without bishops ; and without bishops there can be no confirmation ; and so Episcopacy, from its summit to its base, is despoiled of its characteristics. For these reasons a dissentient Episcopacy is almost unknown. On the other hand, Presbyterian denominations are numerous. Time would fail me, and your patience too, if I hazarded the briefest summary of their names, annals, and discriminating features.

And yet these statements, unexplained, would be very fallacious. The Presbyterian Churches of any magnitude in Scotland are three in number. For purposes of instruction and worship, they are in a great measure one church to the country : and their office-bearers present a combination of action and parity of footing in great public movements, unknown to the Church of England with all its ostensible unity. I am safe in saying that the distinctions of Low Church, and High Church, and Broad Church, within the English Establishment, are wider chasms than the accomplished separations of our Scottish Presbyterian communions.

It must be added, that Presbyterians have been settling differences of late. Not a few ministers and congregations have coalesced with the Free Church. The United Presbyterian Church is an amalgamation of three bodies. The Free Church and the United Presbyterian Church have united in Australia and in Nova Scotia, and are uniting in Canada. The like union is approaching in Scotland. Retarded it may be : prevented it cannot be. A change so great as the union of the Free Church and United Presbyterian Church, will carry with it, when it comes, other changes. The ecclesiastical state of Scotland would then be too anomalous to last, and must induce further identification—not constrained, I trust, but spontaneous and friendly. And should it be so ordered in Providence, how striking will be the ordination ! Scotland has had a series of secessions and disruptions ; and, how amazing if the end of all be *Re-union*—the recasting of many churches into one Church—a Church truly national—national in the sense of embracing the great bulk of the nation—covering the land from shore to shore with the realised conceptions and supplications of Reformers and Martyrs ! I shun all dubious discussion, and raise here no question of principle. I point simply and exclusively to the tending of events. If any taunt us with the dissensions of Presbytery, I point to its pacifications—great and growing—demanding joy in the present, and inspiring the blessed hope of seeing good upon Israel, and peace upon Zion.

And what of England ? Is it to be ignored in the peace ? Is it to be in our case a sort of reserve battle-ground for prolonging the use of swords, muskets, and war trumpets, becoming elsewhere obsolete ? Shall it—to change the figure, and speak mythologically of behaviour only befitting mythology—shall it be a species of Presbyterian *Æolia*, where stormy winds shall continue to exercise themselves, and driven from other regions too long desolated by them, perpetuate the reign of turmoil and confusion ? I hope not. I believe not. If there be a country in all the world where conciliation is pre-eminently needful, and pre-eminently dutiful, that country is England. No where else is a National Church so powerful—blended as it is with the greatest aristocracy in the world. That any other societies may live and labour spiritedly beside it, their mutual and cemented friendship is indispensable.

Nowhere else is a National Church so likely to be profited by extrinsic stimulus. More powerful than Papal churches, it is also more impressible :



and vigorous evangelism without it would be the surest antidote to any Romanising or Rationalistic tendencies within it.

No country every swayed an influence like England. The oppressed in all lands look to it for succour. But we have seen that in other lands Presbyterians are numerous. Yet, not a few of them are impeded or oppressed. Churches cannot be multiplied; synods cannot be held. And how much enhanced would English influence be to them if they found in it more sympathising brotherhood with a general enlightened humanity?

Two courses are open to us—to try how much harm we can do to one another, or how much good to England and the world. The former experiment, I fear, has been tried sufficiently already. Now, let the latter have its probation. I speak not of actual, official union: I have no wish to force it. There may be large co-operation without incorporation, and if we acted together as though united, that is union in its essence. Undoubtedly, however, we should aim at more, though not precipitately and mischievously. There is one Church above, a glorious Church, not having spot or wrinkle, or any such thing,—and our prayer must be, that God's will be done on earth as it is done in heaven. Identity, then, is the end we have to set before us, however remote, obstructed, bedimmed it may seem in the distance. And, if it were attained, how great would be the attainment! Apart from consequent power for good—and we all know that union is strength; at least, we have plentifully experienced that disunion is weakness—apart from augmented capabilities of usefulness, the immediate moral effect of the consummation would be incalculable. It would vibrate to every class, interest, and shore. And shall it not be so? We do not feel at liberty to unite. And do we feel at liberty to divide? And dare we in sober earnest assert, that differences exceed agreements? We all praise union. If aspirations for it were earnest, surely the will might find a way. In approaching it, the usual course has been to begin with discrepancies, and make a settlement of them preliminary to junction. I would reverse the order. I would begin with agreements. I would ascertain what these agreements are, and what joint action they admit of. And if we did so, I think the flood of affection would swell: I think a tide of unity would rise: and that such floods and tides would carry us over the difficulties—that these difficulties would soon become sunken rocks, so deeply sunk that no keel could graze them, no eye perceive them, scarcely a fathom-line reach them. And thus, borne up and borne on, we should enter with buoyant joy the fair haven of Christian concord.

When I mark the invariable spirit of such meetings as this—when I note their cordial response to every amicable sentiment, I am tempted to wish that our people in England—as the people of two denominations once did, under like circumstances in Scotland—would demand a healing of breaches,—would insist on the good and pleasant spectacle of brethren dwelling together in unity; and if we are still for a time to occupy different tenements, require them to preserve at least the symmetry of Zion, built as a city compactly together. If varieties we must have, why not unity in variety? if a dozen tribes, why not one Israel? if distinctive bands, why not one army advancing unitedly for the discomfiture of crime, and the conquest of Canaan? Onwards! onwards! together onwards! for fights of faith and blissful victories. The claims of neglected millions demand it of us. Accumulating facilities demand it of us; and the infamy of guilt will rest on our heads and memories if these claims are disregarded and these facilities are lost. And is it really so, that London is for alliance? This meeting is influential: is all its influence for love and



brotherhood ? Then let its breath go forth to unite the distant and animate the dormant.

As the air, warmed by the sun of tropical regions, mounts into the sky, and travels in celestial paths to shaded valleys and frozen zones, mollifying rigours and widening the realms of life and beauty, so may the love-warmed atmosphere of this hall go over the earth to elevate its spiritual temperature, and neutralise its moral winter. And whereas the natural sun with measured strength effects imperfect good, may the Sun of Righteousness, arising with healing in his wings, beam forth omnipotent beneficence—more and more irradiating the means of grace to us and to all, till icy barriers there shall be none—antagonistic zones there shall be none—jarring temperatures there shall be none—but the wide earth shall be one garden of the Lord, recalling the Paradise of Adam—resembling and foreshadowing the Paradise of God !

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### THE MISSIONARY CONFERENCE AT LIVERPOOL.

THE idea of a Conference is essentially good. It seems to spring up at once from the social constitution of human nature. The disposition that makes man like a parasitical plant, which cannot grow up without some taller tree round which to entwine itself, appears directly to move him to seek counsel and strength from his neighbour. Men who cannot live alone, and who can neither pursue any of the great interests of life, nor secure them, except as they act together, must feel themselves urged, again and again, to arrive at a common understanding. As it was obviously never intended that any man should live to himself, or that any body of men should follow their own ways irrespective of others, it may be concluded that necessity has been laid upon them to ascertain each other's views, and to compare each other's courses; and that the more careful they are to observe that necessity, the more likely are they to go forward in their respective walks with concord and with power.

The reflection which might lead any one to such a judgment, is confirmed by observation. It is impossible to look abroad on society without perceiving that the notion of a conference has taken hold of most minds, that it has obtained a very general and decisive approval, and that instead of being left to float in the region of shadowy conceptions, it has taken the form of an acknowledged fact, and has been carried down with all the vigour of a great principle into the multifarious departments of human life. It is seen thus, somewhat informally, perhaps, but none the less truly and strictly, in most of the ordinary transactions of the trading community, in the greater part of the converse and discussions of friendly intercourse, in the almost constant recourse which individuals have, especially in times of perplexity and trouble, to the experience and wisdom, and help of others, and in the general relations subsisting between communities of men, and those who are called to instruct, or persuade, or influence them by the voice, or through the press. Its more formal manifestations, however, are on great occasions, and in connection with rare events, or specific interests, when men meet together with the avowed purpose of exchanging their sentiments, of enlarging and correcting their knowledge, and of framing and modifying their plans in matters in which they are mutually concerned. It is not needful to go back to the days of yore for instances of this. Modern times are full of them. With the rapidity which characterises the march of recent events,

and even with some of the magnitude that belongs to affairs that have lately forced themselves on public attention, they are drawing to themselves a large share of regard, and forcing people to own that they go far to determine human action, whether that action has to do with the government of nations, the settlement of imperial disputes, the spread of opinions, or the advancement of science.

But, of all the applications of the idea that prompts men to meet each other for the purpose of helping one another to a better understanding of the true, or the beautiful, or the good, and of guiding one another to a wiser or a more successful prosecution of the work that is laid to their hand, it is hard to imagine a nobler one than that which has immediate reference to the advancement of Christian missions. These missions are the highest field of enterprise open to man. The interests which they affect are not temporal only, but eternal; not bodily only, but spiritual also. They address themselves to an end which is confessedly far above the reach of all appliances, save the glorious Gospel of the blessed God. Their object is the salvation of lost souls, the regeneration of unholy hearts; and through that, the overturning of the kingdom of darkness, the putting away of the ignorance, and lying, and idolatry, and vice, and crime, by which the nations are corrupted, and the earth is made desolate. And inasmuch as what they aim at has a sacredness and glory which make it infinitely more momentous than mere earthly things, it may be affirmed, without contradiction, that there is nothing more worthy to engage devout and thoughtful men in that frank and honest interchange of sentiments which conference always implies.

It is true that, in one sense, there is no room for conferences on such a subject. For, on the part of all who take a lively interest in Christian missions, and who are actively engaged in helping them forward, it is held with one consent that the spirit of missions breathes through the whole volume of God's Book; that the law of missions is laid down with a clearness and comprehensiveness which it is impossible to evade; that the means of missions are the same for all ages and for all lands—the one finished and unchanging Gospel of the grace of God; and that the end of missions is the same for Jew and Greek, for Barbarian and Scythian, bond and free—that men may be blessed in Jesus Christ, and that all nations may call him blessed. But it is equally true that, in another sense, there is much room for conference on this subject, and an urgent call to go into it. That arises partly from the fact, that they who are anxious to carry out Christ's commission, "Go ye into all the world and preach the Gospel to every creature," may get some beams of light, and some breathings of love, and some quickenings of zeal from mutual consultation, which would impel them to give fuller effect to their agreement on the great points just named. But it arises most of all from the circumstances in which the work of evangelization is carried on. Such circumstances as the geographical position of a mission field, its physical conformation, its products, and its climate, the language of its people, their manners and customs, their domestic and social relationships, their condition of barbarism or civilization, the state of learning and science amongst them, their religious sentiments and observances, the predominant qualities of their minds, the prevailing vices in their conduct, the character of the government under which they are placed, and the disposition with which their rulers regard the introduction of the Gospel amongst them, as well as their numbers, their antiquity, their power, must all affect the attempts that are made to reach their minds and hearts, and to leaven them with the principles of truth as it is in Jesus. Circumstances like these must so bear upon evangelistic efforts in any given territory of heathenism



as to make it necessary for those who are engaged in them to learn the philosophy of missions, and to find out by an experimental process the best modes of operation. The success of missions anywhere must also to some extent be connected with the selection of the agents, with their training for the work, with their mental, and moral, and spiritual fitness for it, with the measure of their adaptation to the different classes of people amongst whom they have to labour, with the zeal, and energy, and wisdom with which they apply themselves to their holy task, and with the measure of Christian sympathy, and of prayerful support which they receive from the churches that send them forth. And it must be a duty to ascertain which way such things as these are bearing on missions, so that means may be taken to make their influence in the highest possible degree favourable to the great end for which missions are undertaken. Every one who casts his eye over circumstances like those now enumerated, and who adds to them the circumstance that the Reformed Churches have little more than commenced the work of evangelization, and that the experience which the British and American Churches have had in conducting this great enterprise has been but short, must admit that there is much need to observe, to bring together, and to compare in a spirit of Christian discipleship, whatsoever facts and sentiments may tend to bring the working of Christian missions into fuller accord with the varied necessities of the people to whom they are directed.

Of course, this is done to a certain extent in Church Courts, in Committees, in Councils, and at Board Meetings ; and it cannot be doubted that, as the result of it, much valuable information is gained, and turned to practical account in the way of correcting mistakes, and modifying plans peculiar to the missions with which these bodies are connected. The discussions there are for the most part very limited, and relate chiefly to questions that are local or denominational. It is obviously desirable, therefore, that those who have to deal with the organization and development of Christian missions, should not look exclusively to their own things, but also to the things of others. Just as the cultivators of science eagerly gather in the results that have been ascertained, and the instances that have been observed by men of kindred minds all the world over, and shape their views and conclusions accordingly, so should men who are putting their hands to the great work of religious enlightenment and spiritual husbandry in the vast fields of heathenism, hold themselves in readiness to receive and apply any of the lessons which experience has taught their fellow-labourers. All the more important is it that they should do this at such a time as the present. One of the great spheres of missionary toil has just been swept as with the force of a tornado, and is hardly yet so settled as to remove anxiety. Another has just been opening up, and it is at this moment the theatre of feuds and wars, and negotiations which surround everything in it, and bearing upon it, with hazard and difficulty. Another has been for a while occupied under considerable feelings of restraint and risk, in consequence of the feebleness and decay of the rule under which it lies, and in one of its most interesting and encouraging departments has been the witness of confusion, and atrocities almost unparalleled. Besides, never, perhaps, were grand events more rapid in their succession, or changes more solemnly significant, or the aspect of human affairs more serious, than now. It may also be doubted, whether the cry of the destitute was ever more sensibly brought to the ear of the Church ; whether the Church was ever presented with a wider door through which to go with the Gospel far hence to the Gentiles ; whether she had ever stronger encouragement to anticipate success in that work and labour of love ; whether she had ever a fuller complement of means, and an



ampler supply of apparatus for carrying it forward ; or whether she could ever more confidently reckon on the lively sympathy of her members with its progress and issues, than at this moment. From considerations like these there springs up the conviction, that a comprehensive gathering of tried labourers in the cause, for the purpose of frank and brotherly consultation on what is so common and so dear to them as the spread of the Gospel, would likely lead them all, in their respective ways, to lay their plans more feasibly, to advance their efforts more strenuously, and to avail themselves more wisely of the glorious opportunities which the providence of God is now affording for the evangelization of the world.

It was, therefore, highly auspicious that, at such a season, the idea of obtaining a pretty full representation of British Christians for that end should have been conceived and carried out. As it is well known elsewhere, this is not the place to refrain from saying that the gratitude and admiration awakened by such a noble service to Christian missions are due to Mr. R. A. Macfie, of Liverpool. Other men, of kindred spirit, were associated with him in the arrangement and control of the diverse affairs connected with it, who have earned for themselves the cordial affection and thanks of all who witnessed the part they bore in it ; but his was the high privilege of having originated it, and of having had the happiness to enlist their help in bringing it to a successful close, if that can be spoken of as finished which is sure to exert an influence on the spread of the Gospel for a great while to come.

The Conference met at Liverpool on the 19th of March last. Its members numbered about 120. There were amongst them Episcopalians, Presbyterians, Independents, Wesleyans, Baptists, Moravians. But the denominational differences which give them these names were for the time dropped ; not because they deemed them unimportant, but because they agreed to meet on the broad ground of their common love to the Redeemer, and their common desire to exalt his name in the sight of the heathen. And delightful it was to see that, in spite of all their divisions and separate lines of labour elsewhere, when met on that platform, and when talking on the things that touched the honour of their King, and the salvation of the lost, the feeling that appeared uppermost in their hearts was, that they were all one in Christ. As we witnessed it, we could not help looking back once and again, with sorrowful remembrance, to the fact, that the false prejudices, and the cruel irritations, and the party banners, and the hard words of controversy, and the bitterness of strife, which have kept the bodies they belong to so much in alienation, sprung up chiefly in times of sloth and selfishness, when they did comparatively little for the moral conquest of the world ; and also looking forward with joyful hope, under the impression that the distant fields of missionary work, for which they were caring, and the burning zeal which they manifested to dislodge darkness, and sin, and death, from every stronghold, might become, after all, the most effective means of healing their divisions, of increasing their brotherly love, and of preserving the purity of Christian doctrine in the midst of them.

There were ministers of the Gospel present, some of them young, most of them in the prime of life, and a few full of years and of honours, as Dr. Raffles, of Liverpool, and Canon Stowell, of Manchester. There were missionaries of the Cross from distant lands ; some of them faint and weary, seeking to recruit their health, and revive their spirits, at home ; others, resting from the conflict they had long maintained in the high places of the field ; of whom there were men like Mr. Hardy, from Ceylon ; Mr. Leupolt,

from Benares ; Mr. Shaw, from South-eastern Africa ; Dr. O'Meara, from Lake Huron ; Mr. Mullens and Mr. Gardner, from Calcutta ; and Mr. Hislop, from Nagpore. There were soldiers from the East, represented by Major-General Alexander, who presided over all the meetings of Conference ; and by Lieut.-Col. Herbert Edwardes, C.B., the hero of Mooltan, the negotiator of a treaty with the Affghans, and the coadjutor of Sir John Lawrence in the Punjaub ; and who is hardly less remarkable for the directness, the simplicity, and the force of his eloquence, than for his bravery in the field and his wisdom in the chamber. There were civilians from the East, men who have gained their experience from long residence, and from stations of high authority and influence ; not the men who are so frequently styled " Old Indians," but men who have never been ashamed of their Christianity in India, and who are anxious that the word of God should have free course and be glorified through all that land. They were fitly represented in Mr. H. Carre Tucker, of the Bengal Civil Service, who acted as one of the Secretaries of Conference ; and in Mr. Macleod, Judicial Commissioner of the Punjaub. There were merchants at home, who are mindful of a better merchandise than that of silver and gold, represented by Mr. Macfie, Mr. Matheson, and others, of Liverpool ; Mr. Henderson, of Park ; Mr. Barbour, of Edinburgh. And of the officers connected with the missions of various churches and societies, there were a host ; prominent amongst them being Dr. Tidman, of the London Missionary Society ; Mr. Latrobe, of the Moravian Missions ; Mr. Green, of the Church Missionary Society ; Dr. Tweedie, of the Free Church of Scotland's Foreign Mission Committee ; Dr. Somerville, of the United Presbyterian Foreign Missions ; Mr. Trestrail, of the Baptist Missionary Society, and Dr. Davis, of the Religious Tract Society.

The Conference lasted four days. Each day's conference was divided into two sessions ; the morning session being preceded by one hour's devotional exercises, and the evening session being followed by a *soirée*, to which strangers were invited, and at which brief addresses were delivered, the proceedings of the whole day closing at nine o'clock. The main subjects discussed were " European Missionaries Abroad ; " " The Best Means of Exciting and Maintaining a Missionary Spirit ; " " Missionary Education ; " " The Best Means of calling forth Home Liberality ; " " Native Agency ; " " Candidates for Mission Work," and " Native Churches." Each of these was introduced in a paper specially prepared. That on Missionary Education, however, had three papers devoted to it. In the Programme were set down, under each leading subject, a great many collateral topics. And when the papers were read the discussion commenced. In consequence of the arrangement now mentioned, the discussion ranged beyond the question raised in the papers over all the points indicated in the programme. The very first discussion brought out the inconveniences of this plan. For, although the time allotted to the speeches was necessarily brief, and they kept, for the most part, very closely to the matters they took up, there was so much diversity in the things they presented, and the relations between these things were frequently so distant, that it sometimes appeared as if all the conversation was to be desultory and fruitless ; and it was not without a strong effort on the part of the more experienced and business-like members, that the Conference was made to concentrate its attention, and to aim at the expression of something definite. One advantage of this, doubtless, was the openings which it afforded for speech, and the broad shield of sanction which it gave for the expression of sentiments and experience on special or favourite themes. But it had the great drawback of introducing confusion, of enfeebling

ling the discussion, and of rendering the minutes far more diffuse, and disjointed, and informal, than the recorded opinions of a deliberative assembly ought to be. Nevertheless, we believe that the volume\* containing the papers read, the substances of the addresses delivered, as revised by the speakers, and the minutes adopted, is one of the most valuable which has been ever given to the Churches, on the diffusion of Christianity; just as we believe that the meetings of the Conference were amongst the most hallowed and refreshing which it was ever our lot to attend, and that the proceedings of the Conference will make themselves felt for good in the direction of missionary enterprises from home, in the animation of missionary labourers afar, in the development of the missionary spirit, and in the strengthening of Christian confidence in the success of missionary effort. We cannot, within the limits here afforded, call special attention to any one of the important questions the volume raises; but we know of nothing more likely to awaken an enlightened missionary zeal in the Presbyterian Church in England than the careful perusal of this volume by its ministers, and elders, and deacons. If that church is to discharge the high responsibility committed to it with respect to the heathen, if it is to adequately maintain and extend the missions it has undertaken to China and to India, they are the first who must catch the evangelistic spirit, and from them, and by them, it must be carried through all the ranks of its members and adherents.

## Biography.

### THE REV. GILBERT RULE, M.D.

BY GEORGE TATE, F.G.S.

THE following interesting sketch of the life of the celebrated Dr. Rule forms an important contribution to the history of English Presbyterianism, and will be welcomed by those of our readers who are interested in such subjects. It is from the pen of a gentleman in Alnwick, where Dr. Rule laboured for sometime as Presbyterian minister:—

Gilbert Rule was born at Elgin, in October, 1628, about the period when the great struggle for constitutional liberty assumed a crisis, by the Commons House of Parliament passing the Petition of Right. Little is known of Mr. Rule's early life; he was educated at Aberdeen, and he must have been a diligent and successful student, for we find him, at an early age, a regent in Glasgow University—an office similar to

that of tutor in the English Universities. The reputation with which he taught at Glasgow soon led to the higher appointment, in 1651, of sub-principal of the King's College, Aberdeen.

Not long afterwards he was appointed minister of the parish church of Alnwick. By this time the Commonwealth governed the country, Episcopacy had been abolished, Presbyterianism established, and most of the churches were served by Presbyterian ministers. At this period few understood, and fewer still endeavoured to carry out the principles of freedom in religion; as each sect attained power, it persecuted and crushed others; Presbyterians were as intolerant as the Prelatists. The Independents, however, held more just and liberal views; their leaders, men of great capacity and undaunted courage, avowed their resolution, "not to suffer the free-born people of England to be enslaved under any pretence." Even Cromwell held tolerant views; "He" says he "that ventures his life for the liberty of his country, should be left to trust God for the liberty

\* Conference on Missions, held in 1860, at Liverpool. Edited by the Secretaries to the Conference. London: James Nisbet & Co., 21, Berners Street.



of his conscience.\*" When, however, Episcopacy was abolished, her ministers were not cast upon the world to starve, for, through the influence of the Republican statesmen in the Long Parliament, one-fifth part of the revenues of the church was assigned as a provision for the deprived clergy.

Mr. Rule laboured in Alnwick parish with success and apparently in peace till 1660. According to Calamy he was very useful there, and much beloved by the generality of the people.

After the death of the Protector Oliver Cromwell, a mighty change came over England. Kingly authority was re-established, and Episcopacy, in its most intolerant form, assumed the ascendant. Mr. Rule soon felt the change. Major Orde, who was one of the churchwardens, and who had previously been very friendly to him, began to harass him. We have two accounts of this interference; one in the books of the Alnwick Corporation, and the other derived from a letter written by Mr. Rule himself. As the record in the Corporation books presents a curious and interesting picture of a memorable period, we give it entire.

"September the twelveth 12 Caroli 1660.

"Whereas mr. Gilbert Rowle a Scotsman who purtends himself a Minister and the preacher of this parish did in the pulpitt of this parish Church to the face and Audience of the whole congregation on the second of this instant being the Lords day in the fornoone declare publicly against the Book of Common Prayer haveing it then in his hand affirmeing and asserting that it was not owned by God, nor warranted by his word, that it was ymposed and obtruded upon the people, and was absolutely unlawfull, the English Masse taken word by word out of the Popish Masse with many other asseverations tending much to sedition and breach of the publique peace and the endangering of the subjects within this parish as to their due allegiance and faith to our Gracious Souvraign by having their affections poisoned by such factious and seditious principles. And whereas some of parishioners in the afternoon of the same day thought it not fitt that the said Mr. Rowle should any more exercise that pulpitt untill he had given satisfaction for what he had so publicly donne And thereupon did that afternoon prevent his use of that pulpitt by shutting the Church doore and taking away the key for which they are by a party in the same parish certified against in order to a punishment if it shall be found

deserving it wee the fower and twentieth of this Burrough doe hereby think fitt and see order that John Scot with one more be sent to attend this next assize as well for prosecuting of the said mr. Rowle as what else shall be then found necessary touching the whole business.

Matt. Hunter Bailiff  
John Scot  
Clem. Forster  
Cuth. Chessman  
Thomas Mitcalfe  
Thomas Forster  
Alex. Scott  
John Swinhoe  
Lancelot Scott  
Henry Staig  
John Vardy  
John Hamilton  
Thos. Hunter  
John Fargie  
Francis Herrott  
Roger Moffitt  
Robert Pearett  
John Harrison  
Matthew Strother  
John Taylor  
Tho. Cowerth  
Willm. Lainge  
Robert Strother  
George Watson  
Lancelot Strother  
Thomas Gare."

This order is in the handwriting of the bailiff, who was also an attorney and steward of the manors of Algernon Percy, and who on his tombstone in Alnwick Church is described as most faithful to the Mother English Church; it betrays a strong "church and state" spirit. Mr. Gilbert Rule, the Scotsman, is no true minister—he is a mere pretender!—his principles, which were thoroughly Presbyterian, are factious and seditious, destructive of the public peace, dangerous to the loyalty and poisonous to the affections of the parishioners! Evidently "the fower and twentieth of this Burrough" had rapidly imbibed the views and were ready to act on the intolerant policy of the restored Government, and even to persecute the man whom doubtless they had previously supported and respected. This, however, is no strange feature of the Corporation.

Mr. Rule's account furnishes additional particulars of this parish conflict. Major Orde, the zealous churchwarden, when the congregation was assembled and Mr. Rule in the pulpit and going to begin the worship, came and presented to him the service book, and desired him to read it. Mr. Rule, after some debate, took it and laid it aside, telling Major Orde that he would either read it or give reasons to the

\* This statement is not exactly correct, either with regard to the Presbyterians or the Independents. When the Independents attained to power in the North American Colonies, we find them hanging the Quakers.—Ed. E. P. M.

contrary; he then prayed, and instead of expounding a portion of scripture, discoursed for about half an hour against the service book; and, after another prayer, preached as usual. When he returned in the afternoon, he found the doors shut and the congregation gathered without. Under these exciting circumstances, taking for his pulpit one of the tombstones, he preached in the churchyard to a very numerous audience.

A few weeks afterwards, Major Orde indicted Mr. Rule at the Newcastle assizes, for "depraving the Common Prayer," and gave in articles against him from what he had said in the pulpit, which had been written down from his own mouth by one of the Major's associates. A special warrant was obtained from the Judge to apprehend Mr. Rule, who, when he had notice of it, went and spoke to the Judge in his chambers, gave bond for his appearance at the next assizes, and obtained a *supersedeas* to the warrant.

Such proceedings produced, as is usual in religious contests, much excitement in the parish, and gave rise to memorials, canvassing, threatenings, railings, and party feeling. Mr. Rule was beloved by the people, and a memorial was signed by several hundreds of the parishioners, certifying his peaceable carriage amongst them. The hot zeal of Major Orde led him to go from house to house threatening the people who signed this memorial, and he even went so far as to rail at Mr. Rule in the public streets.

Before, however, the next assizes, Mr. Rule's chief persecutor had gone to his own last assize; for as Major Orde was returning home he fell from his horse near Ovingham, and was taken up dead. Mr. Rule appeared at the assizes and was acquitted; but he links this melancholy death with the issue, as if Providence had interfered to save him. The jury agreed that Major Orde was dead before he fell, and it is said "This awful providence struck such terror into Mr. Rule's persecutors that they meddled no more in the business." There is more of presumption than piety in such reflections; yet they were not uncommon at this period. The great and good Vane was executed on Tower Hill, and Echard, the Tory historian, had the audacity to declare that his death, on the same spot where Strafford fell, was a judgment of God.\*

\* Our author must here allow us to interpose a remark. If there ever was any concurrence of circumstances which would lead friend and foe to acknowledge the interposition of a special providence, such a combination is to be found in this well-known story of Gilbert Rule. Here friend and foe saw the finger of God. And that God should have interposed to shield his faithful servant from the wrath of men, and signified his

Mr. Rule continued his labours, as minister of the parish of Alnwick, till the notable St. Bartholomew's day, 1662. The Presbyterians had lent their aid to the restoration of the king, trusting to Charles's solemn promise at Breda "to give liberty to tender consciences, and that no man should be disquieted for differences of opinion in matters of religion which did not disturb the peace of the kingdom." When firmly seated in power the king violated faith and gave his consent, on the 19th May, 1662, to the Act of Uniformity, by which every minister who did not read the service from the Common Prayer Book, and declare his unfeigned assent and consent to all and every thing therein contained, and who did not receive Episcopal ordination, before the feast of St. Bartholomew, should be deprived of his ecclesiastical benefice. Besides the bad faith and intolerant spirit manifested in this act, there were circumstances which marked it with an inhumanity altogether un-English. No portion of the benefice was to be reserved for the deprived incumbent; but the men of the Commonwealth acted more generously when they had power, and even the stern Queen Elizabeth set aside one-fifth part of a benefice for the support of an ejected minister. According to Burnet, "St. Bartholomew's day was pitched upon, that the deprived ministers might loose the profits of the whole year, since the tithes are commonly due at Michaelmas."

As the 24th of August approached, the Presbyterians recollected that St. Bartholomew's was the fatal day, on which ninety years before 30,000 Protestants were massacred in France. Gilbert Rule held fast to his principles, and he was one of the 2,000 ministers, who, on St. Bartholomew's day, in 1662, were ejected from their livings, because they would not scandalise themselves and their religion by subscribing to a creed which they did not believe. Certain of the lower order of High Church scribes endeavour by nicknames and misrepresentations to cast contempt and reproach on these heroic men. A bad name with some passes for an argument or appears to embody the truth. "Intruders" they have been called; very recently a clergyman writing on Northumberland churches said: "These intruders were generally men without morals or learning—a race of very scabbed sheep." Contrast this modern scurrility with the testimony of John

displeasure with his "haters," is not only nothing unwonted, but in strict accordance with his word, and is only one of a thousand instances familiar to all who "observe these things." That there are, and have been, men who have been presumptuous in judging concerning God's ways is what no one will deny, and proves nothing.—Ed. E. P. M.



Locke, one of the noblest characters and ablest intellects of our country: "Bartholomew's day," says this illustrious man, "was fatal to our church and religion by throwing out a very great number of worthy, pious, orthodox divines."

Driven out of the church in which he had laboured for several years, Mr. Rule was debarred by other measures which soon followed from living by his own profession, or even by that of teaching. Two most disgraceful acts were passed, inflicting on Nonconformists atrocious penalties. The Conventicle Act stigmatised them as schismatics and seditious, and so cruel were the tender mercies of a faithless king and intolerant and domineering hierarchy, that this act punished those who met to worship God in a manner different from that of the Established Church, with three months' imprisonment for the first offence, six months' for the second, and for the third seven years' transportation. The Five Mile Act was especially directed against Nonconformist ministers, and made it penal for them to teach a school, or come within five miles of any city, borough, or corporation. More infamous laws could not be framed; but England at this period was under a Government unparalleled for meanness, corruption, intolerance, and cruelty.

Prevented by persecuting laws from preaching the Gospel, Mr. Rule bravely betook himself to another profession, that he might earn an honest living. After his ejection, he first went to Scotland, but soon afterwards proceeded to France and Holland, where he studied medicine, and took the degree of Doctor of Medicine at Leyden University.

On his return to England, he settled at Berwick, and practised there for some time as a physician and apothecary with much success, and gained the esteem of the people.

(To be continued.)

## Extracts from New Publications.

### THE DEATH OF DEATH.

"He shall swallow up death in victory."  
ISAIAH XXV. 8.

VICTORY is a cheering word! Joyous is the return to their own land of a band of warriors after a long and triumphant campaign. Inspiring are the hosannas of welcome poured upon them by an applauding country; and sweeter still the music of home voices. The memory of past toil and suffering is forgotten, or remembered only to enhance the gladness of reunion!

What shall it be when the Christian, freed from the last conflict, enters the gates of the Heavenly City, the hosannas of angels and saints resounding through the streets of the new Jerusalem! Each toil-worn warrior bathing his wounds in the river of the water of life — death-divided friends gathered to welcome him to his everlasting home! Looking back from the heights of glory on earth's long battle-field; it is a gloomy and chequered retrospect of stern foes, stubborn temptations, mountains of difficulties that had to be climbed, valleys of humiliation that had to be descended — ay, and the sadder memory of unwatchfulness and betrayal, temporary defeat and disaster. But all is now crowned with "Victory," and the last and most recent foe — *Death* itself — disarmed.

How great the contrast now and then! *Now*, alas! he is the unsparing invader of every household; all our precautions, all our wisest human expedients, in vain are employed to disarm him of his power, and arrest his advancing footsteps. He reigns on earth with a terrible ubiquity! He comes in the hour least expected, often just when the fondest visions of earthly joy are being realised.

Do we think of it—we who may be living all careless and thoughtless, lulled by the dream of prosperity, presuming on our present cloudless horizon—that each moment, with sleepless vigilance, the stealthy foe is creeping nearer and nearer?—that the smooth current is gliding slowly but surely onward and still onward towards the brink of the cataract, where all at once the irrevocable leap will and *must* be taken?

Reader, perchance you can even now tell the tale! You may at present be reading it, or you may have recently done so, with tearful eyes and a breaking heart. You may be marking the vacant seat at your table, missing the accents of some well-known voice, or the sound of some well-remembered footfall; a beaming eye in your daily walk may be gone, and *gone* forth for ever of time! What other antidote for hearts smitten down by these simoor blasts which leave earth a blackened wilderness, but a look *beyond*, to that better land, where this enemy's power is neither felt nor feared? In that glorious resurrection-morning, the sceptre which he has wielded for six thousand years will be wrested from his grasp, and that chorus will begin for which centuries of suffering hearts have been wistfully longing, "*O death, where is thy sting? O grave, where is thy victory?*" (1 Cor. xv. 55.) Sounding trumpets commenced the song of the Lord in the temple of old (2 Chron. xxix. 27). It was a type of a mightier festival in the temple of glory.

"The trump of God" is to sound *first*.



Slumbering millions will start at the summons, "*Awake, and sing ye that dwell in dust!*" (Isa. xxvi. 19.) Believer! seek to contemplate death from the *heavenward* side, as a foe doomed and conquered. If you are now in Jesus, victory over death is yours by anticipation. You cannot sing the song of victory *completed*; but you can be weaving the garlands of triumph, and tuning your harp for the prophetic strain! The garden of the Pagan Hesperides was said to be watched by a dragon. But although death is between us and the heavenly paradise, the monster's sting has been plucked away, and cast into the flames of the Saviour's sacrifice. *Safe in Christ!*—then indeed is death disarmed of its real terrors. It becomes a stupendous triumphal arch, through which God's redeemed legions pass into glory. A dark valley, but bridged by the bow of promise, with its radiant hues of love, and joy, and peace! Lean on the promises now; they alone will support you in the hour of death, and prove to you like Elijah's horses and chariots of fire. Living now near to Jesus, you will have nothing to do when the last solemn hour *does* arrive, but to step into these chariots, and be upborne by angels to your Father's house.

O blissful consummation! Once across *that threshold*, and every remembrance of sadness which death generates here, and which often makes life one valley of Baca—one "*vale of weeping*"—will be obliterated, and that *for ever!* No sun going down "*while it is yet day*"; no glory of manhood suddenly eclipsed; no early blossoms nipped in the bud; no venerable trees, under whose shadow we have long reposed, succumbing to the axe of the destroyer.

Viewing death from the *earthly* side, it seems the mournful "*exodus of life*,"—the fatal extinguisher, the dread annihilator of fondest hopes and purest happiness. Taking the *heavenward* view, it is what Matthew Henry significantly calls "*the parenthesis of being*." It is the bridge from the finite to the infinite, the birthday of immortality; the momentary rasping of the shallows in entering the quiet haven; the day which, while it terminates the joys of the worldling, only truly begins those of the believer!

Suffering saints of God!—ye who may have been "*tossed about with a great fight of afflictions*," long out on the stormy sea, neither sun nor stars appearing, and, like the seamen in Adria of old, "*wistfully looking for the day*,"—be comforted. Each day is bringing you nearer and nearer these peaceful shores. You may even now be discovering indications that you cannot be far from the desired port!

It is beautifully recorded by the biographer of Columbus, that as he was ap-

proaching the hitherto unknown confines of the new world, "*one day, at sunrise, some rushes, recently torn up, were seen near the vessel; a plank, evidently hewn by an axe; a stick, skilfully carved by some cutting instrument; a bough of hawthorn in blossom; and, lastly, a bird's neat-built nest on a branch which the wind had broken, and full of eggs, on which the parent bird was sitting amidst the gently rolling waves, were seen floating past upon the waters!* The sailors brought on board these living and inanimate witnesses of their approach to land. They were a voice from the shore confirming the assurances of Columbus. The pilots and seamen, clinging about the masts, yards, and shrouds, each tried to keep the best place, and the closest watch, to get the earliest sight of the new hemisphere. Delicious and unknown perfumes reached the vessels from the dim outlines of the shore, with the roar of the waves upon the reefs, and the soft land breeze. In a few hours his foot trod the sands of a new world!"—(See Lamartine's "*Columbus*.") Beautiful picture of a nearing heaven! "*Afflicted, tempest-tossed, and not comforted*," "*lift up your heads with joy, for your redemption draweth nigh!*" (Luke xxi. 28.) Yet a little while and he that shall come will come, and will not tarry. Every new sorrow that visits you; every new season which passes over you; every friend taken from you;—these are so many silent messengers from the shores of glory, whispering, "*Nearer eternity!*" Time itself seems not to be without significant monitors—signals scattered on its ocean, that "*the day is at hand!*" Prophecy is fast fulfilling. There are those who, from the shrouds and rigging, can descry, in the hazy distance, the dim outline of a more glorious hemisphere than that of earth—"the *New World*"—even "*the new heavens and the new earth, wherein dwelleth righteousness.*" (2 Peter iii. 13.) "*And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*" (Rev. xxi. 1, 3, 4.)—From "*Grapes of Eshcol*." Nisbet & Co.

#### DAVID'S SONG OF THANKSGIVING.

2 Samuel xxii. and Psalms xviii.

SOME actions of David's are peculiarly characteristic of himself; others are out of harmony with his character. This psalm of

thanksgiving belongs to the former category. It is quite like David, on occasion of his withdrawing from active military life, to cast his eye gratefully over his whole public career, and record the goodness and mercy that had followed him all along. Unlike the mass of men, he was as careful to thank God for mercies past and present, as to entreat him for mercies to come. Every mercy vouchsafed to him was turned into material for praise; the whole Book of Psalms re-sounds with hallelujahs: "O give thanks unto the Lord, for he is good."—"Praise ye the Lord, for he is good, for his mercy endureth for ever."—"Bless the Lord, O my soul, and all that is within me, bless his holy name." As he advanced in years, he appears to have grown in thankfulness; and it is delightful to see him—as it is delightful to see any old man—not turning sour, as the infirmities of age gathered upon him, but more grateful, more humble, more genial than ever. It was not enough for him to have sung his hallelujah at each mercy as he received it, or to have set up his Ebenezer at each deliverance as it came; at the close of his active life he sets up one grand Ebenezer, commemorating the whole; he utters one grand hallelujah, thanking God for all the deliverances of the past, and expressing unbounding confidence in his goodness and mercy for the time to come.

The feeling that recognised God as the author of all his deliverances was intensely strong, as is indicated by use of every expression that can be accumulated—"My rock, my portion, my deliverer; the God of my rock, my shield, the horn of my salvation, my high tower, my refuge, my Saviour." He takes no credit to himself; gives all glory to his captains; does not ascribe his safety in any case to his skill, or to their bravery; but with admirable humility gives all the credit to God. In the chapter in Samuel that immediately follows this song, the names of his great captains are faithfully recorded, and their exploits duly chronicled; but in his address to God, there does not occur the name of a single human being; it was his object to set the Most High in his place of unapproachable eminence. In the intensity of the gaze which it fixed on Him who is invisible, the eye of faith lost sight, for the time, of the human instruments through whom much of the work was done. He who, in the depths of his penitence, saw but one injured Being, and said, "Against thee, thee only, have I sinned," now, at the height of prosperity, sees but one gracious Being, and exclaims, in the same spirit, "He only is my rock and my salvation." It was a great attainment for a soldier, whose besetting sin is the love of glory, thus to overcome the desire for human applause, and give all the glory

to God. In the spiritual life of the individual Christian, and in the public experience of the Christian Church, occasions are constantly occurring, demanding the exercise of the same spirit. Has the Church experienced great deliverances from enemies? While she remembers the instruments of these deliverances with the honour due to them, let her beware of placing them, even for a moment, on the same level with God; let her see God on his exalted throne, ruling all; let this view so fill her eye, and so warm her heart, that for a time she shall take note of no other, and, like David's song, her first burst of thanksgiving shall contain no name but that of the God of gods and the Lord of lords, who alone doeth great wonders, for his mercy endureth for ever.

It was a touching and instructive sight, after the celebrated victory of Agincourt—worthy of a better man than the persecutor of the Lollards—when Henry V. of England, sensible of the Divine mercy, directed the hundred and fifteenth Psalm to be sung; prostrating himself on the ground, and causing his whole army to do the same; when the words were sounded out, "Not unto us, O Lord, not unto us, but to thy name give glory!"—*David King of Israel; by the Rev. W. G. Blakie.*

#### SUFFERING AND GLORY.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—ROM. viii. 18.

THUS does a master-hand strike the balance between present sufferings and future glory. "*I reckon*" (I make the calculation, and the deliberate result is) that the trials of earth are not to be named in contrast or comparison with the peerless joys of heaven.

The great apostle was one specially fitted to make such a calculation. He was abundantly versant himself in the school of suffering, and well able, therefore, to cast up the balance sheet.

Few pilgrims that ever trod the lower valley were more honoured than he; but few had greater weights to carry. He felt, however, that all these earthly weights, added together and combined, were far outweighed by one other, and that was the "*weight of glory*."

His language here is remarkable. He institutes a comparison between present suffering and future bliss—two things which we may think cannot well be compared. May not the following have been a few points of antithesis which suggested themselves, as his mind made the sanctified reckoning?

*All present sufferings have intervals of release.* There are lulls in the storm. The



fevered patient may have his snatches of repose, fitful and unrefreshing though they be. But in the glory that is to follow there are no intervals, no lulls, no ebbings in the ever-advancing tide of happiness and joy.

*In the sufferings of this life there are many alleviations.* The bitterest cup is mingled with *some* sweet drops—the most aching soul is seldom without *some* supporting solaces. But the glory which follows knows no modifications. The golden vessels there are, indeed, always filling—always increasing, but they are always full. The “just made perfect,” though ever aspiring after fresh draughts of the living fountain, will never be heard uttering the voice of complaint—“Oh, that it were with me as in months past!” The glory is a progressive glory—the joy a progressive joy; their change is a change for the better, never for the worse.

*The sufferings of the present*, in the case of the believer, much as they may cloud and darken his earthly and outward happiness, *cannot affect the unassailable bliss of his inner life.* But the heavenly glory will interpenetrate alike his outer and his inner being. He will be steeped in bliss. He will have around, and on every side of him, a glory which imagination has never ventured to conceive; while his glorified spirit will reflect, without speck or stain, the image of an all-glorious God!

“*The sufferings of the present!*” Go up to that bright and glorious multitude, harping with their harps, and crowding the shores of the glassy sea. Hear their one, united testimony. It is that, *but* for their trials they would never have been *there*.

Every page in their history bears the signet-mark of “much tribulation.” It is endorsed with the words, “*So He brought them to their desired haven!*” “*So!*” It was by a way not of their own choosing. “*So!*” It was through winds, and waves, and buffeting elements;—the ship tacking about;—neither sun nor stars for many days appeared, and no small tempest lay upon them.” They love now to trace all the mystic windings in that untoward voyage; the “deep calling to deep,” the wave responding to wave. They love to think, “It was *thus* He brought me!” There was a time when I was prone to question his wisdom—to arraign his faithfulness; but now, I could not have wanted one thorn, one bitter drop, one tear. As the contrary winds, which carry high the migratory birds, are found in reality to assist their flight, so with the soul; when the winds are contrary, the storm beating fiercely, it only leads it to soar higher and higher—upwards and heavenwards—further from earth, nearer its God! Oh, if we only saw our trials, not through the misty haze of this world, but in

the light of eternity; the reckoning would not be this—how *little* they have been, but how *precious* they have been. How all—yes, *all*—were needed to effect the desired end; all were composite parts of one way, and that way was *love*. It is with the believer as with the diamond, the more facets there are the brighter it sparkles; so, the more the tools of sanctified affliction have been on him, the brighter and more gloriously will he shine in heaven.

Let me seek, then, to look beyond these portals of sadness, and repose on the glory that is to be revealed. Soon the curfew bell of time will toll, telling that the fires of affliction and trial are extinguished for ever, and that the weary Church may now retire to the rest which remaineth for the people of God. “Live in Christ,” says Rutherford, “and you are in the suburbs of heaven. There is but a thin wall between you and the land of praises. Ye are within one hour’s sailing of the shore of the new Canaan.” It is a mighty procession that is sweeping onwards to the land of promise. A sainted writer has beautifully compared it to the vast host of Israel entering the earthly Canaan. Some had crossed Jordan; their footsteps were treading the covenanted soil, the land of the patriarchs; others were passing through the river-channel, the waters standing up to make a way “for the ransomed to pass over;” others were patiently occupying their allotted place in the rear, until those that preceded them had traversed the dry bed of the border river. But *all* were moving on; and those farthest behind knew that every tread of their footstep was bringing them nearer the moment when their desert trials and privations would be at an end, and their voices, too, would blend in the song of victory.

And so it is with the Church of God on earth. Some are already in heaven,—the glorified, safe on the Canaan side. Some are at this moment crossing the Jordan of death, the dark river separating the wilderness from the heavenly land. Some are still in the pilgrim rear, amid the smouldering fires and ashes of their encampment, casting a longing glance towards those who have already begun their everlasting ascription of praise. But the mighty mass moves on. The desert is retreating, and the heavenly shores are nearing. Thousands on thousands of the ransomed Israel of God are already safe landed, “clean escaped,” and their triumphant song should only inspire us with fresh ardour to follow their steps and share their crowns. The true Joshua—Jesus, the Heavenly Precursor, is even now standing on the celestial shore, and to every faint and toil-worn traveller proclaiming, “These sufferings are not to be compared with the glory about to be revealed.”



How the thought of that blessed heaven of eternal respite and rest, should reconcile me to any trial the Lord may see meet to lay upon me here. It was the prospect of future glory which led this heavenly reckoner to make so little of his earthly trials. He called that a "*light affliction*," which he had borne for thirty years.

Let me often school myself in the devout arithmetic of the tried apostle, putting all my trials into one scale, and all the blessings, from grace to glory, which my God bestows, into the other; and then, dare I murmur? Lord, it is my prayer that my trial—my peculiar trial—be what it may, may be sanctified. It is a "muffled drum" in the march of life; but it is beating—"Home, brothers, home." Let every promise of Scripture seem as if a bright angel hung out from the skies a guiding signal, saying, "The darkness will soon be past, and the true light will shine." "Yet a little while, and He that shall come will come, and will not tarry;" and *then* the reckonings of *earthly* trial will give way to the reckonings of unending bliss. The voice of the Beloved will thus be heard calling on his weeping bride to dry every tear, and prepare for a tearless home. "*Lo* the winter is *past*, the rain is over and gone, the flowers appear on the earth. The time of the singing of birds is come, and the voice of the turtle is heard in our land. Arise, my love, my fair one, and come away." (Song of Solomon, ii. 12.)—*From the Grapes of Eshcol.*

## ILLUSTRATIONS OF SCRIPTURE.

### BELSHAZZAR'S PROMISE TO DANIEL.

"And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

"In that night was Belshazzar, the king of the Chaldeans, slain."—DAN. v. 7, 30.

THE Belshazzar of Daniel has been confidently pronounced an invention of his own, and the evidence of the unhistorical character of the entire narrative. It was difficult to meet the argument of these objectors in former times. They had a strong hold in the fact, that the Chaldean historian, Berosus, a high authority, makes the last Babylonian monarch absent from the city at the time of its captivity by the Persians, — nay, speaks of him as taken prisoner afterwards at Borsippa, and as then not slain, but treated with much kindness by Cyrus. The two narratives of the fall of Babylon were thus, in appearance, wholly irre-

concilable, and some were driven to suppose two falls of Babylon, to escape the seeming contrariety. But out of all this confusion and uncertainty a small, simple, but most important discovery, which was made by Sir Henry Rawlinson, from documents obtained at Mughur, the ancient Ur, has delivered us. From these he learned, that Nabonadius, the last of the kings of Babylon, associated with himself on the throne, during the later years of his reign, his son, Bel-shar-uzur, and allowed him the royal title. That this was the prince who conducted the defence of Babylon, and who was slain upon the massacre which followed upon the capture, cannot be doubted, while the father, who was at the time in Borsippa, surrendered, and experienced the clemency which was generally shown to fallen kings by the Persians. But this is not all. In the discovery of Belshazzar's position as joint ruler with his father, a remarkable, yet most obvious light is thrown upon an expression which twice occurs in the 5th of Daniel, and which, read in the light of the facts discovered in the documents of Sir Henry Rawlinson, reflects back confirmation on the historic credibility of the documents themselves. The expression we refer to is the promise of Belshazzar to the successful interpreter of the handwriting on the wall, that he should be raised to be the *third* ruler in the kingdom. Why not the second, as Daniel seems to have been under Nebuchadnezzar, and as Joseph was in Egypt, and Mordecai in Persia? No reasonable answer could before have been given to this question; but now the answer is obvious and simple. There were two kings at the time. Belshazzar in elevating Daniel to the highest position tenable by a subject, could only make him the third personage in the empire.

Truth may wait long for its vindication; it may be slain in the streets, and in their joy over its fall men may make merry, and send gifts one to another. But it is as a buried seed. There is in it the spirit of life. The earth will not for ever cover up her dead. From the subterranean catacomb, the ruined palace, the rubbish mound, the entombed city, the buried truth will awake to life, the very "stones shall cry out of the wall, and the beam out of the timber shall answer it," in witness to that marvellous volume,—God's best gift to man,—that it is "no cunningly devised fable"—that

in its history, as in all its records, it is absolutely and in every respect true.

"He that believeth shall not make haste."—*Family Treasury*.

"He shall set the sheep on His right hand, but the goats on the left."—MATT. XXV. 33.

A Scripture illustration, by which we were particularly struck, was derived from the flocks of sheep and goats that fed together in the same field, or on the same common. The goats were of a finer breed than I had before seen, and the sheep had long, coarse, hairy wool; so that in casting your eye over the field, you could hardly say at the first glance which were goats and which were sheep.

The shepherd, I perceived, at evening brought the flock home, and separated them into two parts, putting the sheep by themselves, and the goats by themselves. The words of the Saviour never came home to my mind with greater force than after witnessing this arrangement.—*Clark's Glimpses of the Old World*.

"But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah."—2 KINGS iii. 11.

I sought in the manners and the customs of the people among whom I moved remnants of the manners and customs of scriptural stamp. . . . It was, then, with such feelings, and for such a purpose, that I sat in an upper room in my host's house, and there with him dipped my hand in the dish, for there was only one; after which, water was poured upon my hands first, then upon his, and we rose from the table, or rather from the ground, in no wise hindered from following our journey at once by the length or the nature of our meal.—*Three Months in the Holy Land*.

The Oriental method of washing is universally different from that practised in the west. Nowhere is water previously poured into a basin; but the servant pours water, from a pitcher, upon the hands of the master. The custom of washing hands before dinner prevails also to this day. The servant goes round to all the guests with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated when the repast is ended.—*Rev. J. Hartley*.

## TER-CENTENARY OF THE SCOTTISH REFORMATION.

THIS interesting event was celebrated in Freemasons' Hall, London, on Thursday evening, the 20th Dec., by the three bodies of Presbyterians—the English Presbyterian Church, the Established Church of Scotland, and the United Presbyterian Church. The Hon. Arthur Kinnaird, M.P., took the chair. The large hall and galleries were crowded. After singing and prayer, Dr. Lorimer read an able paper, giving an Historical Sketch of the rise, progress, and consummation of the Scottish Reformation. He was followed by Dr. Cumming, who concluded an eloquent speech on the "Reformation in its Protestant Aspect," by expressing a hope, "as a Christian and a Scotchman, that the three Presbyterian churches in Scotland,—the Established, the United Presbyterian, and the Free, might ere long be united." Dr. King (late of Glasgow) read an able address on "The Reformation in its Presbyterian Aspect," which we publish in our present number; he was followed by Dr. Archer, on the "Social and Political Aspect of the Reformation," and the Rev. W. Chalmers, on "The Evangelical Aspect." After a short address from Dr. Hamilton, the Rev. R. Redpath moved the following resolution, which was seconded by the Rev. J. Edmond, of Islington:—"That this meeting rejoice in the privilege of commemorating the noble stand for truth made three hundred years ago by the Reformers of Scotland, and resolve, in the strength of God, to follow their great example by maintaining and extending the knowledge of the Gospel of the grace of God, and the liberty wherewith Christ hath made his people free."

We regret to learn that the Rev. John Hunter has resigned the pastoral charge of Chalmers' Church, Halifax. The state of his health and that of his family has caused him to take this step.

Among the notices of applications to Parliament, which appear in the *Canada Gazette*, is the following:—"To incorporate the Presbyterian Church of Canada and the United Presbyterian Church of Canada, as the Canada Presbyterian Church."



## Miscellaneous Papers.

### THE REVIVALS.

THE work of revival is spreading both at home and abroad. A very remarkable work has been going on for the last few months in Orkney. The island of Sanday has been more particularly the scene of this awakening, and the Presbyterian Churches generally have shared in the blessing. The following letter from Mr. Paul, the United Presbyterian minister of Sanday, with the introductory note from Dr. Paterson, of Kirkwall, will be read with solemn interest:—

You will find a letter from Mr. Paul to me, that I acknowledge to be in many respects more satisfactory to me on the great subject of revival than anything that has come under my eye. There are undoubtedly here all the great marks of a Christian awakening: a meeting of Christ's servants with their fellow-men to observe his ordinances; the truth about Christ spoken; a great number of minds simultaneously arrested; deep conviction of sin; anxious inquiry; great humiliation of spirit; a deep sense of the preciousness of the soul and its interests; earnest prayer; new discoveries of the great Saviour; joy in believing (a first joy, a new joy, why should it not be rapturous?) deep solicitude about the salvation of others, especially of friends and relatives; nothing extravagant, or scarcely anything worth mentioning. What can we make of all this? I can make nothing of it, but that it is God fulfilling his promise, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." And if this can be made of it, let us hope that the churches will be moved, and that the world will be reached as they have not been in our day. O that God may send down these blessed rains on all the fields of Zion! The question of the use which the churches should make of such events is one of great importance.

*Sunday, 26th Nov. 1860.*

MY DEAR SIR,—I did not receive yours of the 19th till Saturday, owing, I suppose, to the stormy weather preventing our packet from getting out sooner; and as our sacrament of the Supper was yesterday, I could not attend to your request to let you know something of the remarkable religious excitement that prevails in the island till now (Monday evening). That the work going on is the work of the Spirit, I have no doubt, and it seems to me to be in some respects more striking and wonderful than any revival I have read or heard of, unless it be that which has taken place in some parts of Ireland. The account given in the *Herald* of the 20th of the scene in the Free Church on Wednesday is not exaggerated, if indeed it comes up to the reality; and the meeting that took place in our church on the following evening was, in some respects, still more astonishing, and the excitement greater than it had ever been. I cannot describe it to you—apart altogether from my want of space and time, my pen cannot. I believe no pen could give you a full idea of it. But I shall endeavour to present to you what will be but a faint sketch. The church was filled in all its parts by the hour of meeting, five o'clock. The devotional exercises were begun and proceeded with for some time without interruption. These exercises consisted of praise and prayer, the latter conducted by two individuals who had been deeply impressed, and portions of Scripture were read between these services by myself and Mr. Armour. As these were proceeded with, I perceived symptoms of great excitement all around me. Some were trembling from head to foot; others rubbing and wringing their hands. Some were whispering in an agitated manner to their neighbours, and others starting as if about to rise, and then trying to settle themselves down again. A portion of Scripture was about to be read, and in introducing the subject, the name of Jesus was mentioned, when a young man who had been deeply impressed, and who



was sitting before the pulpit, started up, and stretching out his arms and looking eagerly in the direction in which he pointed, cried out in ecstasy, "Jesus! Jesus! See him! See him! He is glorious in holiness! He is the chief among ten thousand! He is altogether lovely!"—and turning to the audience, he proceeded with great fluency and power to speak of Jesus' suitableness as a Saviour for sinners. But his voice, although a stentorian one, was soon drowned by a tremendous outburst of feeling—piercing cries of agony—loud acclamations of joy—prayers uttered audibly, and with great earnestness; and persons rushing through the passages, and addressing friends and acquaintances on the great interests of their immortal souls. The whole proved a scene such as I never witnessed, and was to me perfectly overpowering. I think I can restrain my feelings as well as most people, but on this occasion I was completely overcome. I laid my face upon the desk and sobbed for a while, and I am sure I was not singular. I felt powerfully the sentiment of the patriarch, "How dreadful is this place! Here is the great God working wondrously. He is present in almost visible manifestations, and I felt awe and fear as well as joy."

During the part of the evening that followed (and the meeting was protracted till near midnight), the excitement continued unabated, and its leading features much the same as I have described—all were more or less impressed, but very differently. Some were on their knees praying, and others lying on their faces groaning in agony. Some running about apparently wild with joy, and others in groups singing hymns and psalms of praise. The session-house had been set apart for those who wished to retire, but to be there was no great retirement, for it was crowded during the evening with praying people, and so were the porches of the church, and the back seats of the gallery, and many were found prostrate on the floor of the church, between the seats and in out-of-the-way corners, in great mental agony; and I have seen two or three little girls, apparently about eight or ten years of age, kneeling on the floor with their faces on the seat-board, and one of their number, about the same age, praying most earnestly over them and for them; and there were many such instances of juvenile earnestness. As

many had left the Free Church during the meeting of the previous evening, for the purpose of being more completely alone than they could be in any part of the church, I was anxious to know if anything of the kind was occurring this evening, and on going out and looking about me, I found many about the church and dyke-sides, some of them standing, but many kneeling on the cold wet ground, praying earnestly, the most of them audibly, some with a suppressed voice, and others so loudly as to be easily heard at a great distance. In the corner of the back garden, there issued forth a girl's voice evidently, greatly suppressed at first, but gradually waxing louder, and she was bewailing the sins and shortcomings of herself and her companions, some of whom were likely with her, from the way in which she spoke—"O Lord, how thoughtless and sinful we have been, in neglecting and misimproving our precious privileges! I'll speak for myself without reserve, and I acknowledge that I have often on Sabbath dressed myself as well as I could to make my body look well, never thinking of my precious soul and its wants and miseries! Often have I gone to church thinking of anything and any person rather than of Christ! O how good God has been to us in sparing us and blessing us amid such provocations;" and then she concluded with a beautiful and appropriate prayer for forgiveness, and for grace to help her and her companions in future. In short, the spirit of *supplication* was remarkably displayed throughout the evening, and was one of the best features of the whole scene. There were several instances of persons being struck down, and of bodily prostration, but time would fail me to tell you the particulars of the cases, as well as of many persons who have been deeply impressed in a more quiet manner, and who were moaning and struggling in secret.

There have been several meetings, both in Mr. Armour's church and ours, since then; and although the excitement is a little subsided, the audiences are increasing to such an extent that the church cannot conveniently contain them—the movement is now universal—all denominations attending.

A remarkable revival has taken place in Jamaica. The people were "stricken down" in large numbers, and remained in the churches day and night.

## Notices of Books.

*The Penitent's Prayer. A Practical Exposition of the Fifty-first Psalm.* By the Rev. THOMAS ALEXANDER, M.A., Chelsea. Nisbet & Co.

Five years ago, we received from the pen of Dr. Morgan, of Belfast, an exposition of the 51st Psalm, under the title of "The Penitent." Like every production of the venerable pastor of Fisherwick Place, clear, methodical, sober, and richly scriptural, we received it as a welcome addition to that largest department of biblical literature—the literature of the book of Psalms; and with its tender, experimental tone it is well adapted to meet the wants and guide the meditations of devout and thoughtful readers.

This new volume on the same Psalm illustrates the "adorable fulness" of Scripture; for, if we except their evangelical theology, the two books have little in common, and they would form an excellent complement to one another. Amongst Mr. Alexander's most obvious merits, are the diligence with which he has studied the old Scotch and English Commentators, and the good taste and discrimination with which he has imbedded their choicest sayings in his own racy and vigorous context. But he has a mind of his own, and these apt quotations only bring into brighter relief the characteristics of the author; or, like a nail in a sure place, fasten and clench some one or other of his forcible sayings. We have no doubt that readers severely logical will demur to some passages as too rhetorical, or too nearly verging on paradox; but we are very thankful for the book, and rejoice to think that, like the work next to be noticed, it is the production of one of our own ministers. Vivid, energetic, downright, and thorough-going, it is full of heart, and what is still better, it is full of the Gospel.

With his extensive reading, we should have been glad that Mr. Alexander had given us the bibliography of the Psalm; and we confess that it is rather tantalising to encounter a striking passage in inverted commas and find no reference to the original. And who is that "old author?" Is he Rollock or Donn? Is he Hieron, Horton, or Hildersham? Is he Tholuck or Andrew Bonar? Or is he our author's namesake, Dr. Addison Alexander? Or is he Mr. Alexander himself?

*From Death to Life. Bible Records of Remarkable Conversions.* By the Rev. ADOLPH SAPHIR, South Shields. Edinburgh: Strachan.

With its deep insight, its glowing tone of love and gladness, and its abundance of thought, original, wise, and beautiful, this is a rare and remarkable book. Mr. Saphir is a "householder, who bringeth forth out of his treasure things new and old," and whilst he secures our confidence by his loyalty to the unchanging verities, he deserves our gratitude for many new and happy applications. Nor do we know many books where so much scholarship is brought to bear with so little ostentation, nor many books adapted to so wide a range of readers. Happy is the congregation which has such a minister; and happy is the minister who can bring to his researches in the mine of Scripture the implements with which Mr. Saphir is furnished, and carry away the rich results with which he is rewarded!

*British and Foreign Evangelical Review.* January, 1861. Nisbet & Co.

THIS number opens with an elaborate article of American origin—we think from the *Princeton Review*—on Sir William Hamilton's Philosophy of the Conditioned. The remaining articles are "Views of the Early Christians on the Atonement," "Unitarian Tendencies," another article from America, in which the works of Dr. Osgood and Dr. Bellows, two of the leading Unitarian ministers of New York, are ably reviewed.—"The theory of an Incarnation without a Fall," is followed by an interesting article on Martin Luther, taken from the *Revue Chrétienne*, and is from the pen of M. Rossenu Saint-Hilaire, Professor in the Sorbonne. This is succeeded by an article on "The Lutheran Doctrine of Christ's Vicarious Death," taken from the *Studien und Kritiken*. "Melancthon and the Theology of the Church of England" concludes the number, which is certainly not inferior to the best of its predecessors.

*The Quarterly Journal of Prophecy.* January, 1861. Nisbet & Co.

THE opening article on "Dr. Fairbairn's Typology," is a reprint from the *New York Theological and Literary Journal*. It appears that a review of Dr. Fairbairn's Typo-

logy appeared in this Journal in 1852, to which the Doctor replies at some length, and with much severity, in the third edition, since published; and the present article is a defence of the previous one: this is followed by a paper in continuation of "The Nature of the Age to Come," a subject which has occupied a prominent place in previous numbers. "Napoleon and Italy" is a short paper which will be read with interest. The writer admits that in one sense the Emperor may be a "prophetic character," but only in so far as he is "an important contribution to the present prophetic position of European affairs." "Readings in First Chronicles" are still continued, followed by a variety of Correspondence, Extracts, and Reviews.

*Tweed and Don; or, Recollections and Reflections of an Angler for the last Fifty Years.* Edinburgh: Nimmo.

Our knowledge of this gentle craft extends to its products rather than its processes; our angling achievements having seldom gone beyond minnows amongst fluvial fishes, or further than flounders in the maritime direction. But we have great sympathy with the patient and contented followers of Izaak Walton, and we always enjoy their writings. They are capital book-makers. Indeed, we suspect that every angler is constitutionally a man of letters, and that he has only to jot down in plain straightforward language his musings and experiences, in order to interest and instruct his readers. This Mr. James Locke has done in the unpretending volume before us, which records some of the fresh feelings and pleasant fancies which he hooked by the side of many a romantic river, as well as some of his adventures with the king of fishes. There are many hints which will doubtless be prized by all who wish to ensnare the finny race; and the honest, hearty, sprightly tone of the work will secure the favour of the general reader.

*Plain Paths for Youthful Runners.* By the REV. THOMAS ALEXANDER, M.A. Nelson & Sons.

THIS is one of the most beautiful, and we may add, most useful books, that has come

from Mr. Alexander's prolific pen. As the title implies, it is written for the young, and every page of it is laden with sterling, solid, Gospel truth. Our readers will find a specimen of its contents in last number of the "Juvenile Messenger,"—"Something that will not die." The subjects are, "Without Christ," "In Christ," "Jesus, the True Manna," "Come to Jesus, the Children's Friend," "The Saviour's Voice," "Little Sins," "Habit," &c.

It deserves a place in every family, and Sabbath School Library.

*The Children's Church at Home; or, Family Services for the Lord's Day.* By the REV. JOHN EDMOND, D.D. Nelson & Sons.

ANOTHER beautiful volume for the Young. It consists of a Series of Services intended to be used in family circles on the Lord's Day. Each service commences with a lesson from the Old, and another from the New Testament, followed by a hymn and short sermon. The volume contains Twenty-six Services, sufficient for the Sabbaths of six months. Some of the sermons are "connected with Scripture characters of note—some on the essential doctrines of the Gospel—some on special but important views of duty—some are didactic—some have threads of allegory." We very heartily commend the volume to the attention of heads of families.

"*All Things New*" (published by Mr. TRESIDDER, of Ave Maria Lane) is one of the sweetest little new year's books of the season. It has had an extensive sale, and the new beautifully embellished edition must become a universal favourite with young readers. We are glad to find that Mr. Tresidder has become the London publisher of the valuable little tracts issued by Mr. Walker, of Montrose, which, in these revival times, should be circulated widely in all places visited with "times of refreshing."

"*Old Jonathan*" is renewing his youth, and will soon be the best penny broad sheet in the three kingdoms.

## Correspondence.

### PRESBYTERIAN EDUCATIONAL INSTITUTES.

To the Editor of the English Presbyterian Messenger.

DEAR SIR,—I read with much interest the letter in your last No. upon the above subject, signed by "Plebs," and hope the suggestions which it throws out and supports with so much practical good sense, will engage the attention,



and receive the candid consideration of all the earnest friends of our Church and College. The bearing of the writer's scheme of Educational Institutes upon the welfare of working-men (by whom I understand him to mean artisans—"men of handicraft")—has its own interest and importance, and will recommend it to those who have been led to feel a special sympathy in the upward struggles and aspirations of that class—the class to which the world owes its Faradays and Hugh Millers. But I see no reason why the prepared institutes should be limited to that class. There are a large number of hard working-men connected with all our town churches who are not artisans, but shopmen, warehousemen, clerks, and such like, who are kept close at work all day long, and can only find a few hours in the evening to cultivate their minds, and add to their stock of knowledge. Many of these men who are still young and unmarried, are already connected with our Young Men's Societies, and take an active part in the intellectual exercises provided by these useful institutions—a proof ready to our hand how much they value the means of mental improvement, and how willing they are to turn them to account. The Educational Institutes suggested by your correspondent ought, I think, to be open to this numerous class as well as to the other; and it is from this class, more probably, than from the other, that we might expect to draw supplies for our college and ministry, as their financial resources are considerably better, and the obstacles in their way not so great. It is a happy idea of your correspondent, that we should take advantage of the middle class examinations, and of the titles and certificates of merit which they hold out, in order to stimulate among our young men the desire to fit themselves for public usefulness; and I see no objection to his proposal, that the acquisition of the honourable title of Associate in Arts should be accepted by our church as equivalent to one year's study in a university. Such a provision would be a great encouragement to young men whose hearts God has touched with the holy desire to study for the ministry, and might be sufficient to determine many a wavering purpose in that direction, especially if connected in the way proposed with the provision of educational helps, to enable aspirants to get

over their initial difficulties. These difficulties are mainly two,—how to get the necessary grounding in Latin, Greek, and Mathematics at a moderate expense. and how to get this without interfering with business hours; and both these difficulties would be happily overcome by the institutes which your correspondent pleads for.

It cannot be doubted, that the middle-class examinations, taken in connection with the competitive trials which have now to so large an extent, taken the place of patronage and political interest in appointments to the public service, will tend powerfully to draw off the young talent and scholarship of the country to offices of immediate profit—to the loss of all the liberal professions, and more than any other to the loss of the Christian ministry, which is the worst paid of all. We must open our eyes to this danger, and do what we can to guard against it; and I think the plan now suggested, would be a judicious and seasonable move in that direction. If we must expect to lose by the middle-class examinations with some, let us endeavour to gain by them with others, and so compensate the loss.

The whole subject is of particular importance at the present time, and will, I hope, immediately engage much of the attention both of our School and College committees.

I remain, yours faithfully,

PETER LORIMER.

*London, January 17th, 1861.*

#### CONGREGATIONAL PSALMODY.

*To the Editor of the Presbyterian Messenger.*

SIR,—I do not agree with our friend Leven Haugh, that we should have a *certain tune* appropriated to each psalm or paraphrase; but I do agree with the extract from *Frazer*, "to attach to each hymn and psalm AN appropriate tune, so that the music and words be not divorced." This I take to be the correct view for fixing tunes to words; and our preceptors should be careful in attending to the selection of a tune in harmony with the words to be sung, so that we should have a plaintive tune to plaintive words, a bold tune to bold words, and a lively tune to lively words. It is often painful to hear a penitential psalm sung to a tune that is expressive of joy, and a psalm of praise or joy sung to a mournful tune. I once heard "Martyrdom" sung to

the words of the 54th Paraphrase, "I am not ashamed to own my Lord," &c., in one of our churches in a large town, which to my mind seemed a great want of taste and judgment in selecting this tune to words of such decision and courage. While this may seem to prove the necessity of having tunes fixed to avoid the inconsistencies of a few precentors, it would, on the other hand, be adding to the monotony of which our friend already complains; for, if we are restricted by some of our ministers (I hope they are few) to a dozen out of our 217 psalms and paraphrases, we will be in like manner restricted to the same number of tunes, which would be wearisome in the extreme; besides, one tune cannot be fixed to one psalm by reason of a great number of them being so composed that the first part consists of prayer, or complaint, which should have a tune sung to them calculated to increase the depth and solemnity of our feeling, whilst in a few verses the suppliant changes from complaint to words of gratitude and joy, which we naturally feel should be sung to a tune expressive of joy, so that in each case the words and the tune should be in harmony with each other. For example, see Psalm 57th. Our friend L. H. suggests "St. Asaph's," for the 66th paraphrase; no one could find a better, but why keep such a sweet flowing tune for this one paraphrase? why should not our precentors sing it whenever suitable words are given out? I fear, if we were to have fixed tunes, we should lose some of the very best of them; for, by a reference I am able to make, I find, that during the past twelve months, this 66th paraphrase has only been sung three times in our church; and the 47th Psalm, to which "Montrose" may be appropriated, has only been sung once, so that it seems clear we should hear old favourite tunes seldom than we do now.

I am persuaded, that in general, the tunes in use amongst our congregations, and those oftenest sung, are the finest of their kind. Without offering them as a model, or seeming to dictate to others, allow me to mention a few of the tunes that have been sung most frequently in our church during the past year. I find the "Old Hundredth" has been sung twenty-three times; "Martyrdom," "Warwick," and "Sheffield," twelve times; "Bedford," "French," "Eastgate," and "Devizes," eleven times; "Newington," "Arabia," and "Jacksons," ten times; "St. Asaphs," "Irish," and "Bolerma," nine times; "St. Paul's," and "Oldham," eight times. Another objection to fixed tunes is, that we would have to learn a great many new tunes, for we would require 217 in all, which, I fear, would open the door to a great number of tunes which we Presbyterians would scarcely consider

orthodox. Whereas, if it be left to the taste and judgment of our precentors (which they should have), we may have a variety of tunes, as well as union between the music and the words. Fearing I may have trespassed too largely on your space, I conclude, feeling that this is a subject upon which our precentors and those who take an interest in our psalmody should exchange thoughts, so that we may all learn something from its discussion, leading to a purer taste for congregational singing.

I remain, Sir, yours truly,

A LOVER OF MUSIC.

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*To the Editor of the Presbyterian Messenger.*

DEERE SUR,—Whaniver I think o't 'am vext that mair is 'na dune for ye aboot "the Messunjur." For a lang time past I've been gaun to write to ye a few words on the subjec'.

There's jist twa things conneckit wi' it that I want to refer to.

Ane is, that the publication is na mentioned often enough, sae as tae mak' it known tae our congregations. For the last twalve years I've only heerd it spoken o' twice frae the pu'pit. Aboot a duzan years ago, I recollect heerin' it mentioned in that way, an' I began at ance to tak' it in, and have dune sae iver since. I had na till then heerd o' it, and didna ken there was sic a publication. An' I have nae doot there's mony a ane noo in the same condition I was in then. The ither time I heerd it spoken o' frae the pu'pit was verra lately, but it was mentioned in sic a way, amang ither things, that those that didna already ken what was meant, wud hardly be the wiser.

The ither thing I wantit to write aboot, was the contents o' the publication. I canna deny that it's improv't in that respect lately, but waes me, there hae been mony a verra dry and hard-written article in it. Verra guid, nae doot, an' unco' orthodox, but that required verra close application o' the head, an' an unco guid condition o' the heart, to mak' onything o'. Not to be verra particular in speecifeein' different articles, I wud jist mention that I aften used to wonder when the "Hearer's notes" wad be dune, wi' its oh's an' its ah's, an' its eh's. I dinna deny it was unco guid, but it was na what in this country they ca' "takin." We dinna want sermons in sic a buke. Ye shud try an' mak' it aye suitable to the English folks as weel as us. We are sometimes ower hard-headed, intellectual, an' metapheseecal. My wife, wha is a descendant o' the ancient Britons, whan she used to tak' up the "Messunjur" to read, an' when her eye fell on ane o' the hard-written

articles, used to throw it doon again, sayin', "old dry Scotch." I assure you, Sir, she dusna tak' snuff; but it aye put me in mind o' "high-dried Welsh." She gets tae like the buke better noo, as I think it deserves. But I daur say, there were mony that had sic like objections.

For mysel' 'am verra fond o' interesting beographies and descriptions o' notable

persons an' places connectit wi' Presbyterianism, and the Reformation, an' sic like, an' Christian anecdotes, an' ither interestin' odds an' ends, an' whilk will be pleasin' to others also.

I hope ye wull excuse the leeberty I hae taken in writin' sae freely; an' I remain, your well-wisher,

CARLIE BODDIE.

## Presbyterian Church in England.

### HOME MISSION.

COLLECTION, SABBATH 17th FEBRUARY.

By appointment of Synod, the annual collection on behalf of the Home Mission and Supplemental Fund, is to be taken on the third Sabbath in February.

As the name suggests, there are two services rendered by this fund, both of which are so important, and at the present time so encouraging, as to demand a generous response from all the congregations of the Church on the occasion of this annual appeal.

First, it is a Home Mission Fund. The religious destitution of the large towns of England is very great. Multitudes are perishing for lack of knowledge. Every church should do what it can to meet the deficiency. By means of her Home Missions, our Church seeks to contribute her quota towards this end. Already, much good has been done by the opening of churches in several of the large towns. Within the last half-year, two new fields have been undertaken with very encouraging prospects. A commodious church has been opened in Exeter, where the necessity for a pure Gospel was so urgent; the people have gladly come to hear the word, and it is hoped, that a prosperous congregation will soon be organised. At Carlisle, again, a public hall has been opened under the most hopeful auspices; the services are largely attended; and it is anticipated that a vigorous church will be the result. These are simply illustrations of the nature of the work that the Home Mission Fund is designed to aid. And the Committee fondly trust that when the importance, interest, and magnitude of the work are duly realised by the several congregations of the Church, they will contribute generously towards its successful prosecution.

Second. This is a Supplemental Fund.

It is meant to supplement the ministerial income in the weaker congregations of the Church. The *Missionary* element has respect chiefly to the large towns; the *Supplemental*, chiefly to the rural districts. In many of these, the standard of ministerial support is exceedingly low; and this fund seeks, as far as it can, to remedy the evil. The amended regulations lately adopted by the Synod, have been operating very beneficially in this direction; stimulating, on the one hand, the voluntary efforts of congregations; and on the other, improving materially the condition of the ministry; guaranteeing, as they do, that in ordinary circumstances no minister shall have a smaller annual salary than £100, and holding out a most attractive *bonus* to every congregation that is disposed to raise its minister's salary to any point between this and £150.

The Committee feel that such objects as these will commend themselves to the sympathy and support of every congregation. Increased funds are demanded for their realisation. And while they are persuaded that it is only by the formation of Congregational Associations throughout the Church that an income adequate to the exigencies can be realised; yet, until these shall have been more numerous formed, they must be dependent, to a large extent, on the annual collection. In these circumstances they appeal confidently to the liberality of the Christian people. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

WILLIAM M'CAW, *Convener.*

ROBERT BARBOUR, *Treasurer.*

Manchester, January 22nd, 1861.



## COLLECTIONS AND DONATIONS.

## HOME MISSION FUND.

Donation, Mr. Owen Owens, Durham	£1 0 0
Associations, Alnwick	1 15 0
"    St. George's, Liverpool,—	
Rev. A. Cromar	£0 10 0
Mr. James Adam	5 0 0
"    James Adam, jun.	1 0 0
"    John Adam	1 0 0
"    R. Livingston	1 0 0
"    J. R. Brougham	1 0 0
A Friend	0 10 0
	10 0 0
Collections, Cheltenham	13 5 0
"    Trinity, London	9 5 0
"    Carlton Hill, London	6 7 9

## FOREIGN MISSIONS.

Collections :—	
Cheltenham	13 5 0
Portsmouth	7 0 0
De Beauvoir Town, London, 1859—60	7 16 2
"    "    1860—61	18 0 0
Carlton Hill, London	6 7 9
Association :—	
St. James', Alnwick	1 15 0
Canning Street, Liverpool	15 1 6
Donations :—	
Durham, Mr. Owen Owens	1 0 0
Liverpool, Mrs. Burt	£1 0 0
Her Family	1 0 0
	2 0 0
Marylebone, Mr. George S. Brodie	37 10 0
Per Mr. George S. Brodie :—	
Mrs. Cath. McKenzie, Edinburgh	37 10 0
Miss Jessie Brodie	37 10 0
Miss Harriett Brodie	37 10 0
JAMES E. MATHIESON,	
77, Lombard Street, E.C.,	Joint Treasurer.
London, 21st Jan., 1861.	

## SYNOD SCHOOL FUND.

Grosvenor Square, Manchester	£12 9 2
Morpeth	5 10 8
St. Andrews, Birkenhead	10 0 0
Crookham, Collection	£1 12 0
Association	0 10 0
	2 2 0
Bridge Road, Sunderland	1 1 0
Crewe	1 10 0
Thropton	0 13 10
Newcastle	1 0 0
Carlton Hill	4 6 3
Whitehaven	2 12 0
Canning Street, Liverpool Presbyterian Association	10 15 0

67, New Bond Street,  
18th Jan., 1861.

JOHN JOHNSTON,  
Treasurer.

## COLLEGE FUND.

Collections :—	
1860.	
Dec. 21. Wooler, by Mr. Moffat	£1 6 10
Association Do.	1 0 0
	2 6 10
"    Etal, by Rev. Mr. Robinson	2 3 2
"    Horncliffe, by Mr. Paxton	0 15 0
"    27. Anonymous (Donation)	0 10 0
"    28. Collection, Whitehaven, by Mr. Thomas Dickie	1 10 0
"    Portsmouth, by Jas. Wilson	5 15 0
"    29. Trinity, Newcastle, by Mr. Freeman	5 0 0
"    Morpeth, by Mr. Hirst	6 4 6
"    31. River Terrace, by Mr. Tweedie, ———, to date	4 16 9

1861.

Jan. 3. Young Men's Societies, towards Gas, &c. (Contribution)	1 0 0
"    4. Bavington & Ryle	2 16 2
Thos. Hedley, Esq., by Mr. Turnbull (Subscription)	1 0 0
	3 16 2
"    5. Half Year's Rent from the Presbytery, by Rev. Wm. Chalmers	5 0 0
"    9. Trinity Church, De Beauvoir Town, by Mr. Glover	7 0 0
"    12. Association, St. George's, Liverpool, by Mr. Adam :—	
Rev. Alex. Cromar	£0 10 0
Mr. James Adam, (Donation)	20 0 0
Mr. Jas. Adam, jun.	1 0 0
Mr. John Adam	1 0 0
Mr. R. Livingston	1 0 0
Mr. Jas. R. Brougham	3 0 0
	26 10 0
"    17. Association, Canning Street, Liverpool :—	
By Mr. Robert Crooks	8 10 0
Alnwick Association :—	
By Mr. Wm. Davison	1 10 0
Falston, Mr. Elliott	1 15 0
"    21. "John Knox" :—	
By Mr. R. Stephenson	£4 6 3
Mr. Jas. Urquhart	5 0 0
Mr. Rbt. Stephenson	1 1 0
Mrs. Till	1 1 0
	11 8 3
"    22. Norham, by the Rev. Mr. Haig	1 6 0
"    Regent Square Congregational Association, for three months, from 29th September to 25th December, by And. Wark, Esq.	44 13 6

## SCHOLARSHIPS.

Jan. 14. Robert Roxburgh, Esq. . . . . 1 1 0

ARCHD. T. RITCHIE,

26, Poultry, E.C. Treasurer.

## Presbyteries' Proceedings.

## PRESBYTERY OF LONDON.

This Presbytery met in the College Hall on Tuesday, the 8th January, at three o'clock in the afternoon. The members present were, Dr. McCrie, Moderator. Drs. Weir, Hamilton, and Lorimer, Messrs. Chalmers, Burns, Keedy, Kimmitt, Fisher, Wright (Alderney), Walker, Alexander, and Ballantyne, Ministers. Messrs. Ritchie, Mitchell, Maclaurin, and M. Gillespie, Elders.

Dr. Lorimer gave in a favourable report on the attendance and the state of the schools connected with the congregation of Southwark.

The Communion Rolls of Regent Square, Chelsea, and Dalston congregations were brought up and attested by the Moderator.

Mr. Maclaurin, on behalf of the Session of Caledonian Road Church, made applica-

tion for advice; and a Committee was appointed to inquire into the circumstances, and report.

#### PRESBYTERY OF BERWICK.

THIS Presbytery met on Tuesday the 27th November, 1860, at Bankhill Church, Berwick. *Sederunt*: Rev. Mr. Terras, Moderator. Present, Messrs. Fraser, Cant, Thomson, Haig and Valence, Ministers, and Mr. W. Tennant, Elder. The minutes of former meeting was read and sustained. Session Records, Deacons' Court books, and Communion Rolls from Horncliffe, Lowick, Berwick, Norham, Tweedmouth, and Ancroft Moor, were produced, examined and attested. The Belford, Etal, and N. Sunderland books were ordered up at next ordinary meeting. Collections for the College Fund were reported as having been made by the Berwick and Horncliffe congregations.

Messrs. Fraser and Haig (a Committee appointed to examine Mr. John Chisholm, teacher elect for Tweedmouth Congregational School) reported, that they had examined, and found him well qualified. The election was sustained.

Appointed that the schools within the bounds be examined prior to next ordinary meeting, and that the respective schedules be then produced.

Mr. Valence gave notice of motion at next meeting: That the Presbytery overture the Synod to take immediate steps for the establishment of a Building, and Debt Extinction Fund.

The next meeting of Presbytery was appointed to be held at Bankhill Church, Berwick, on the last Tuesday of February next, at twelve o'clock at noon.

#### PRESBYTERY OF LANCASHIRE.

The Presbytery met in Chalmers' Church, Ancoats, Manchester, on 22nd November. Present: Rev. David Henderson (Moderator *pro tem.*), Dr. Munro, Messrs. Davidson, McCaw, J. C. Paterson, John Clelland and Inglis, Ministers; and Messrs. William Parlane and Andrew Brown, Elders. The Rev. John Miller Ross was ordained to the office of the Ministry, and set apart to the pastoral charge of the Church and congregation. Mr. Henderson preached and presided, and gave the addresses to the Minister and people.

On 2nd January the Presbytery met in St. George's Church, Liverpool. Present, Rev. Dr. White, Moderator. Messrs. Welsh, Halkett, Blleloch, J. C. Paterson, James Paterson, Johnstone, Lundie, Ross, Henderson, Brown, Davidson, and Inglis, Ministers, and Mr. James Burt, Elder.

The Clerk intimated that a copy of the Deliberations of the Conference on Missions, held in 1860 at Liverpool, was presented to

each Minister of the Presbytery, by Robert A. McFie, Esq. The Clerk was instructed to acknowledge this gift, and to thank Mr. McFie in the name of the Presbytery.

The Schedules relative to the schools at Risley and Swinton were handed in; the schools were favourably reported on, and the Schedules were attested by the Moderator.

The Clerk having called attention to the overture on the Formula sent down by the Synod for the consideration of the Presbyteries, it was resolved to take up this matter at next meeting of Presbytery.

Dr. Morgan, Birkenhead, an applicant for licence to preach the Gospel, appeared, and a Committee, Mr. Johnstone Convener, was appointed to prescribe trials to him, to hear them, to examine him, and to report to next meeting.

Mr. J. C. Paterson gave notice of a motion for next meeting, that the Presbytery overture next Synod to appoint a General Secretary for the Church.

Some Session Books were examined, reported on, and attested.

The Clerk reported that the Committee appointed for the purpose had made arrangements to hold a public meeting, when addresses would be delivered on the subject of Missions, at 7 o'clock p.m., in Hope Hall.

The Presbytery then took up the subject of the state of religion. At the request of the Moderator, Mr. Welsh engaged in prayer. The members conversed together on the condition of their congregations, mentioning specially any indications of the prosperity of the work of God in them, and how they thought this might be promoted.

It was resolved to have a similar conference and public meeting in Manchester, at the next ordinary meeting.

The Presbytery met, after adjournment, in Hope Hall, at 7 o'clock p.m. Addresses were given to the people assembled, by the moderator, by Mr. Lundie, on Foreign Missions, chiefly on China, and by Mr. James Paterson, on Home Missions, with special reference to Liverpool. Devotional exercises were conducted by Messrs. Welsh and Cromar.

The Presbytery adjourned to meet in Manchester on the 6th day of March next, at 11 o'clock a.m.

(After the addresses were given in Hope Hall, Robert A. McFie, Esq., moved a vote of thanks to the Presbytery for holding the meeting, and giving interesting information on the important subject of the Missions of the Church).

#### PRESBYTERY OF NEWCASTLE.

THIS Presbytery met in the John Knox Church, Newcastle, on the 8th ult., and was duly constituted. Present, the Rev. John Jeffrey, moderator, Messrs. Miller, Macken-

zie, Blake, Brown, Dinwiddie, Wrightson, Black and Reid, ministers; with Messrs. Dods and Hinton, elders.

The minutes of last meeting was read and sustained. Reason of absence from Mr. Brewis was read and sustained.

The Session Records and Commission Roll of Work were deferred to the Committee on Session Records appointed at last meeting, as also a letter from Mr. Duncan, in reference to the Session Records and Roll of Trinity Church.

The Presbytery than resumed consideration of the case of Mr. John Kelly, when, after deliberation, it was moved and seconded as follows:—"Whereas, by a letter in June last, the Foreign Mission Committee intimated to the Presbytery of Newcastle the appointment of Mr. John Kelly, a licentiate of the English Presbyterian Church, as a missionary to India, and requested the Presbytery to take Mr. Kelly on trial, with a view to ordination; and, whereas, the Presbytery did, in accordance with this request, take Mr. Kelly on trial, and ordain him as a missionary to India; and, whereas, by letter dated the 1st day of November, 1860, the Foreign Mission Committee state that,—'It eventually proved that, with the views which Mr. Kelly entertained as to the mode of conducting missionary operations, the Committee would not, in sending him forth, be carrying out the instructions of the Synod, and that, "they have been constrained, although with much regret, to accept his resignation." It is, therefore, humbly overruled by this Presbytery, that the Synod cause a full investigation of the whole circumstances connected with Mr. Kelly's appointment, ordination, and resignation."

It was also moved and seconded, "That the Presbytery express regret that circumstances should have arisen to render the resignation of Mr. Kelly necessary; but, at the same time express the hope that he may soon find another sphere of usefulness in the church."

On a vote being taken, the former motion was carried by six to three. From this, finding Messrs. Miller, Blake, and Reid dissented for reasons to be given in due time; Messrs. Mackenzie and Dinwiddie were appointed to support the overture before the Synod.

Mr. Kelly laid his license on the table and was admitted a probationer within the bounds of the Presbytery.

A reference from the Monkwearmouth Session having been stated by Mr. Black, it was moved and agreed: "Remit the matter to the Session that they may prosecute their inquiries as to the validity of the baptism, and proceed to deal with their members according to the laws of the Church."

The Home Mission Schedule from Wark was produced, examined, and ordered to be attested.

Messrs. Mackenzie, Black, and Dinwiddie were appointed a committee to examine the St. John's Schools, and report. Mr. Miller gave notice, that at next ordinary meeting he would move that this Presbytery overture the Synod to express sympathy with the Free Church of Scotland in reference to the circumstances in which she is placed by the harsh decision of Lord Jerviswood in the Cardross case.

Next ordinary meeting was appointed to be held here on Tuesday, the 12th March next, at 11 a.m.

The meeting was closed with prayer.

## Intelligence.

MORPETH.—The annual soirée on behalf of the Sabbath and Day Schools was held on the evening of New Year's Day, in the old chapel, Bridge End, which had been tastefully decorated with evergreens. The tables, which were provided as on former occasions, gratuitously, by the members of the congregation, reflected much credit upon the ladies who presided over them. Notwithstanding the inclement state of the weather, there was between 500 and 600 persons present, among whom were the Rev. Dr. Anderson, minister of the congregation; the Revds. Messrs. Lance, Baptist Minister, Newcastle; Morely, Wesleyan, Morpeth; Benvie, Wardenford; Douglas, Alnwick; and Messrs. R. B. Sanderson, J.P., J. Angus, James Hood, A. Mackay, Dr. Jobling, Dr. Paton, G. Paulin, George Flint, John Robinson, D. Reid, Chirneys, George Purdy, W. S. Wilkinson, and Thomas Latimour. After tea, on the motion of Mr. Hood, Dr. Anderson was called to preside. The Doctor having taken the chair, opened the proceedings in an appropriate speech expressive of his gratification at seeing so many present, and adverted to some important events that had occurred during the last year, and very feelingly alluded to the absence of Mr. James Tait, who always took a deep interest in those meetings, and who, on this occasion, had been prevented from being present by bodily affliction. The Doctor concluded an able speech, by wishing all presenta Happy New Year. The Rev. Mr. Morley (Wesleyan) made a few appropriate remarks, and expressed his gratification at being present. The chairman then called upon Mr. Douglas, of Alnwick, who delivered an excellent speech on "The Silence of Scripture," which he illustrated at



great length. R. B. Sanderson, Esq., jun., next addressed the meeting on the Revival Movement, Mr. Benvie, of Warenford, spoke on "Heroism," after which Mr. Lance, of Newcastle, spoke at considerable length, and with great effect, upon topics relative to this season of the year. A brass band (Mr. Robert Smith, of Morpeth, leader), and the choir of the congregation added much to the pleasure of the meeting. Mr. Hood, as an office-bearer, and a Sabbath-school teacher, expressed his delight with the large attendance at this inclement season, and said that it was an evidence of their sympathy for the object they had met to promote, and then moved that a cordial vote of thanks be given to the ladies who had kindly presided at the tables, to the gentlemen who had addressed them, and to the band and choir for their services, which being put was enthusiastically responded to.

**TRINITY CHURCH, NEWCASTLE-UPON-TYNE.**—The Annual Congregational meeting was held in the School-room, on Wednesday evening, the 9th January, and presided over by the Rev. Thomas Duncan, minister of the congregation. A social tea had been provided, and about 200 people, belonging to the congregation, were present. After addresses from Mr. Duncan, Mr. Hudson, superintendent of the Sabbath-school, and others, the treasurer to the Sabbath-school read a brief report of what had been done during the past year, showing increased prosperity and progress. Mr. Freeman, treasurer to the congregation, read the annual balance sheet. The financial statement for the past year was very satisfactory. The amount raised by the congregation, for all purposes, in 1860, was £705 6s. 2d., against £678 3s. 10d. in 1859, being an increase of £27 2s. 4d. The debt on the church had been further reduced during the year £200, and the treasurer intimated that £200 more would be paid off next November. The debt on the church at the commencement of Mr. Duncan's incumbency was £1,820, and is now £600; the large sum of £1,220 having been paid off since Mr. Duncan became pastor of the congregation. This is exceedingly gratifying to the friends of the church, more especially when we consider the great difficulties the congregation have had to contend with during the last six years from the infirm state of Mr. Duncan's health, and his inability to go among the people in his usual manner.

**REGENT SQUARE CHURCH, LONDON.**—The annual meeting of this congregation was held on the evening of Wednesday, the 23rd January. A large number of friends, including visitors from sister congregations,

to whom tickets had been sent, assembled at six o'clock, and had tea in the New Lecture Hall adjoining the church. At seven, a meeting was held in the church, presided over by the minister, the Rev. Dr. Hamilton, and addresses were delivered by him, Dr. Weir, Mr. Gillespie, Mr. Alexander Anderson, and others. The annual report was read by Mr. John J. Napier, from which we gathered the following particulars:—

There were 617 communicants on the roll; 113 were added during the year; 108 had left, or died; an average of about 100 members come and go every year.

The amount collected by the association for all purposes was £727 17s. 6d.; and the whole amount contributed by the Church during the year, *exclusive of the Building Fund*, was £2,001 9s. The Sabbath Schools connected with the church, contain nearly 600 children, taught by about 80 teachers. The Congregational Mission Day Schools are attended by about 350 children.

About £10,500 have been raised for the purchase and improvement of the church, and there is a debt of about £2,000 remaining.

**BOLTON, RE-OPENING SERVICES.**—Since this church was erected, in 1846, the congregation has passed through many fluctuations, but we believe is now in a very flourishing state. Under the ministry of the Rev. J. Clelland it has largely increased—the membership and attendance at public worship being threefold what it was a few years ago. Indeed, the increase of late has been such, that, in order to meet the increasing demand for sittings, it was deemed advisable to enlarge the church, which has been done by the erection of galleries. By putting in a ceiling also, a twofold object has been attained. Not to speak of increase of light, it has added not only more warmth to the edifice—which different forms of heating apparatus had failed to effect—but what was still more desiderated, it has removed a disagreeable echo, which partially drowned the speaker's voice, and rendered both speaking and hearing alike difficult; indeed, so entirely has this latter object been attained, that the speaker can now be heard outside the building. For several weeks past, during the alterations, the congregation have worshipped in the Concert Hall; but as the work still to be done could be carried on without inconveniencing any one, it was thought unnecessary to have the church longer closed. Accordingly it was re-opened on Sabbath, the 23rd December, by the Rev. Thomas McCrie, D.D., LL.D., of London, who conducted divine service morning and evening; and by the present minister, the Rev. J. Clelland, who officiated in the afternoon. The services were ably

continued on Christmas Day by the Rev. J. C. Paterson; and were brought to a close on Sabbath last by the Rev. Wm. McCaw, both of Manchester. The weather was bad throughout, but the collections amounted to nearly £40—the largest, we believe, that has ever been realised in the church. Previous to this, the congregation had subscribed £200; to which may be added £20 by friends, bringing up the contributions to nearly £260, a sum which will not only cover the expenses of the alterations, but leave a surplus towards the liquidation of a debt still upon the property, and the erection of a school, contemplated by the congregation, for educational and congregational purposes.

P.S. Subscriptions, or promises of Subscriptions, will be thankfully received by the Treasurer, Mr. Andrew Lyal, 6, Johnstone Street, Bolton, Lancashire.

The annual tea party of the schools in connection with this church took place in the school 2nd January, when upwards of 300 scholars, teachers, and friends, sat down to tea. After tea, a meeting was held in the upper room, which was tastefully decorated. The Rev. J. Clelland presided, and delivered an impressive address. The meeting was afterwards addressed by teachers and friends; an excellent choir contributed greatly to the enjoyments of the evening, which was altogether the most pleasant ever spent in the schools.

LONG FRAMLINGTON.—On the evening of Monday, the 21st January, the members of the Congregational Psalmody Class here presented the Rev. James Anderson with a massive silver snuff-box, bearing a suitable inscription, as a mark of the esteem in which they held his pains-taking and persevering efforts for the improvement of sacred music.

RE-OPENING OF THE PRESBYTERIAN CHURCH, HALTWHISTLE.—This church, after having undergone a thorough renovation in its interior, was re-opened for public worship towards the close of last year by the Rev. A. F. Douglas, of Alnwick, who preached two excellent discourses; after which liberal collections were taken up in aid of the expenses for repairs.

It affords us very great pleasure to announce the re-opening of this ancient place of worship. We have before us an interesting history, ecclesiastically, of the church and district, which we are reluctantly compelled to leave over at present for want of room.

## Obituary.

MR. JAMES LACHLISON,

RULING ELDER.

EVER and anon a loud voice rings in our ears the knell that our Church has lost some esteemed and devoted minister, or worthy and excellent elder. This month we announce the death of Mr. James Lachlison, of Whitehaven. Sixteen years ago he was elected to the eldership by the suffrage of his brethren in that congregation, and "having used the office well, he purchased to himself a good degree and boldness in the faith which is in Christ Jesus." On the 27th of October he died, very deeply lamented. Before this stern event he did not shrink. The simplicity of his trust in Jesus, the stedfastness of his adherence to truth and righteousness, a peaceful conscience, and faith unfeigned, stood the shock of collision with death. Deeply affected by the sudden and unexpected death of a son—the third called away—he took his bed and was unable to attend the funeral of his departed relative. Every night during his illness prayer was made by the Church for him; but its success was limited to his support under suffering, and the calm composure of his mind resting upon Christ. The worm was preying at the root, and in ten day's sickness the common spoiler bereaved a wife of a good husband, a son of an affectionate father, the church of a faithful elder, and the public of an efficient servant. Our intention is not to pronounce an eulogy on the brother departed, but to glorify God in him. It is something to learn, that it is such a man who is dead, for the righteous is taken away from the evil to come. He was an Israelite indeed, in whom there was no guile. His creed was embodied in his conduct, and principle and practice beautifully harmonised in his life. He was a man of sound sense, wise in counsel, and always diffident and humble. He held the duty of pastor and people to be mutual, and, therefore, was as regularly in his pew as the minister was in his pulpit. He loved the habitation of God's house, and the place where his honour dwelleth. He superintended the Sabbath School for fifteen years, and met with the teachers weekly to prepare the lesson. He conducted a prayer-meeting once a week in a destitute part of the town, to bring the Gospel to the neglected poor. As treasurer of the church he gained the esteem and admiration of all his brethren for the correct and beautiful way in which he kept the books. Frequently he attended the meetings of Synod, and took a deep interest in all its



deliberations. He loved the Sabbath day, and the praises of Israel, and now he enjoys the Sabbath that remains for the people of God, and sings the songs of Moses and the Lamb.

The "Cumberland Pacquet" has the following notice of his death:—

"On Saturday last, at 29, James Street, Mr. James Lachlison, Assistant Overseer for the township of Whitchaven, aged 55 years. By this removal we have lost a most valuable public officer, and a universally respected townsman. It will require no ordinary man to supply the place of one who could discharge the duties of Assistant Overseer for a large township, with such strict efficiency as did Mr. Lachlison, and at the same time command not merely respect, but the admiration of all with whom his office brought him into contact." Such men are the salt of the earth, and when they pass away, many learn for the first time that they have lived, but their record is on high. "Be ye also ready."

#### PROPOSALS FOR THE PUBLICATION OF ORIGINAL WRITINGS OF SCOTTISH REFORMERS.

WE beg to call the attention of our readers to the following "Proposals," which we sincerely hope to be carried into effect. It will be seen that our Professors have undertaken a large proportion of the literary labour to which they refer. And for the credit of our College and Church, as well as on broader and more liberal grounds, we trust that our branch of the Presbyterian Church will give effective aid to the accomplishment of so interesting and desirable an object.

*Edinburgh, Dec. 14th, 1860.*

At the recent celebration, in this city of the Tricentenary of the Scottish Reformation, a large committee was appointed to make arrangements for the publication of several volumes of Tracts, Poetry, and Original Letters, illustrative of the History of the Reformation period. The premature dissolution of the Wodrow Society having prevented the collection and publication of these writings, it was thought desirable to take advantage of the public interest excited by the Tricentenary to complete what had been thus left unfinished.

It is thought that three octavo volumes will be sufficient for this purpose, viz.:—

1. The Reformation Tracts of Alexander Allane, or Alesius (1533—1544). The importance and interest of these extremely rare pieces will be seen by reference either to the late Christopher Anderson's *Annals of the English Bible*, or to Professor Lorimer's *Sketch of the Scottish Reformation*.

Some of them are in danger of being lost to history, as they now exist only in one or two copies. It is proposed to translate the Tracts, and to incorporate the Translations in a complete Life of the Author, while the Latin Originals are printed along with his remaining Letters in an Appendix. This volume to be edited by Dr. Lorimer, of London.

2. The Reformation Poetry of Sir David Lindsay, of the Mount (1527—1554). Apart from the high literary interest of Lindsay's works, his numerous Reformation pieces, when studied in their chronological order, are of much historical importance, as reflecting the successive phases and developments of national opinion and feeling in regard to the great Ecclesiastical question of the age. The volume will include the whole of these pieces, which are now become extremely scarce and dear, edited, with a Life of Lindsay, Glossarial Notes, and other elucidations, by A. E. McKnight, Esq., Advocate, Edinburgh.

3. Unpublished Letters of the Scottish Reformers, and their English Protestant Allies.—These Letters have been preserved in the State Paper office, and have only recently become fully accessible to literary research. Mr. Tytler incorporated extracts from some of them in his history; but very few of them have been published entire. They are of deep interest and great value—including 17 Letters of Knox; 21 of Maitland of Lethington; 22 of Lord James Stuart (the good Regent) and the Earl of Arran; several of Henry Balnaves and Kirkealdy of Grange; 40 of Thomas Randolph, the English Agent in Scotland; and numerous Despatches of Lord Grey, and Admiral Wynter, the commanders of the English sea and land forces in 1559 and 1560. The Letters will be elucidated with Historical Prefaces and Notes, and with occasional Supplements, when necessary, derived from the published collections of Sadler, Haynes, and others, under the editorial care of Dr. M'Crie.

The three volumes together would form a valuable companion-series to the works of Knox, now nearly completed, by David Laing, Esq., and, along with these, would constitute an honourable literary monument of our Reformers.

The Series will be put to press so soon as 500 Subscribers' names are received; but as it is only on this condition that the undertaking can go forward, it is requested that all who desire to possess so national a work will immediately forward their names to the Publishers, Messrs. T. and T. Clark, 38, George Street, Edinburgh. The impression will be strictly limited to the number of Subscribers. Subscription, for the Three Volumes, demy 8vo, *One Guinea*.



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(Signed) ARTHUR HILL HASSALL, M.D., London,  
Analyst of the Lancet Sanitary Commission. Author of 'Food and its Adulterations,' 'Adulterations Detected,' and other works."

"November 9, 1860."

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" 1855	1184	551,631	10	6
" 1856	846	415,456	0	0
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